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An Examination of the Testimony of the Evangelists.

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Part 5.

39. In the *fifth place*, as to the *coincidence of their testimony with collateral and contemporaneous facts and circumstances*. After a witness is dead, and his moral character is forgotten, we can ascertain it only by a close inspection of his narrative, comparing its details with each other, and with contemporaneous accounts and collateral facts. This test is much more accurate than may at first be supposed. Every event which actually transpires, has its appropriate relation and place in the vast complication of circumstances, of which the affairs of men consist; it owes its origin to the events which have preceded it, is intimately connected with all others which occur at the same time and place, and often with those of remote regions, and in its turn gives birth to numberless others which succeed. In all this almost inconceivable contexture, and seeming discord, there is perfect harmony; and while the fact, which really happened, tallies exactly with every other contemporaneous incident, related to it in the remotest degree, it is not possible for the wit of man to invent a story, which, if closely compared with the actual occurrences of the same time and place, may not be shown to be false. Hence it is, that a false witness will not willingly detain any circumstances, in which his testimony will be open to contradiction, nor multiply them where there is danger of being detected by a comparison of them with other accounts, equally circumstantial. He will rather deal in general statements and broad assertions; and if he finds it necessary for his purpose

to employ names and particular circumstances in his story, he will endeavor to invent such as shall be out of the reach of all opposing proof; and he will be the most forward and minute in details where he knows that any danger of contradiction is least to be apprehended. Therefore it is, that variety and minuteness of detail are usually regarded as certain tests of sincerity, if the story, in the circumstances related, is of a nature capable of easy refutation if it were false.

40. The difference, in the detail of circumstances, between artful or false witnesses and those who testify the truth, is worthy of special observation. The former are often copious and even profuse in their statements, as far as these may have been previously fabricated, and in relation to the principal matter; but beyond this, all will be reserved and meagre, from the fear of detection. Every lawyer knows how lightly the evidence of a *non-mi-recordo* witness is esteemed. The testimony of false witnesses will not be uniform in its texture, but will be unequal, unnatural, and inconsistent. On the contrary, in the testimony of true witnesses there is a visible and striking naturalness of manner, and an unaffected readiness and copiousness in the detail of circumstances, as well in one part of the narrative as another, and evidently without the least regard either to the facility or difficulty of verification or detection. It is easier, therefore, to make out the proof of any fact, if proof it may be called, by suborning one or more false witnesses, to testify directly to the matter in question,

than to procure an equal number to testify falsely to such collateral and separate circumstances as will, without greater danger of detection, lead to the same false result. The increased number of witnesses to circumstances, and the increased number of the circumstances themselves, all tend to increase the probability of detection if the witnesses are false, because thereby the points are multiplied in which their statements may be compared with each other, as well as with the truth itself, and in the same proportion is increased the danger of variance and inconsistency. Thus the force of circumstantial evidence is found to depend on the number of particulars involved in the narrative; the difficulty of fabricating them all, if false, and the greater facility of detection; the nature of the circumstances to be compared, and from which the dates and other facts are to be collected; the intricacy of the comparison; the number of the intermediate steps in the process of deduction; and the circuitry of the investigation. The more largely the narrative partakes of these characters, the further it will be found removed from all suspicion of contrivance or design, and the more profoundly the mind will repose on the conviction of its truth.

41. The narratives of the sacred writers, both Jewish and Christian, abound in examples of this kind of evidence, the value of which is hardly capable of being properly estimated. It does not, as has been already remarked, amount to mathematical demonstration; nor is this degree of proof justly demandable in any question of moral conduct. In all human transactions, the highest degree of assurance to which we can arrive, short of the evidence of our own senses, is that of probability. The most that can be asserted is, that the narrative is more likely to be true than false; and it may be in the highest degree more likely, but still be short of absolute mathematical certainty. Yet this very probability may be so great as to satisfy the mind of the most cautious, and enforce the assent of the most reluctant and unbelieving. If it is such as usually satisfies reasonable men, in matters of ordinary transaction, it is all which the greatest skeptic has a right to require; for

it is by such evidence alone that our rights are determined, in the civil tribunals; and on no other evidence do they proceed, even in capital cases. Thus where a house had been feloniously broken open with a knife, the blade of which was broken and left in the window, and the mutilated knife itself, the parts perfectly agreeing, was found in the pocket of the accused, who gave no satisfactory explanation of the fact, no reasonable doubt remained of his participation in the crime. And where a murder had been committed by shooting with a pistol, and the prisoner was connected with the transaction by proof that the wadding of the pistol was part of a letter addressed to him, the remainder of which was found upon his person, no juror's conscience could have reproached him for assenting to the verdict of condemnation. Yet the evidence, in both cases, is but the evidence of circumstances; amounting, it is true, to the highest degree of probability; but yet not utterly inconsistent with the innocence of the accused. The evidence which we have of the great facts of the Bible history belongs to this class; that is, it is moral evidence; sufficient to satisfy any rational mind, by carrying it to the highest degree of moral certainty. If such evidence will justify the taking away of human life or liberty, in the one case, surely it ought to be deemed sufficient to determine our faith in the other.

42. All that Christianity asks of men on this subject is, that they would be consistent with themselves; that they would treat its evidences as they treat the evidence of other things; and that they would try and judge its actors and witnesses, as they deal with their fellow men, when testifying to human affairs and actions, in human tribunals. Let the witnesses be compared with themselves, with each other, and with surrounding facts and circumstances; and let their testimony be sifted, as if it were given in a court of justice, on the side of the adverse party, the witnesses being subjected to a rigorous cross-examination. The result, it is confidently believed, will be an undoubting conviction of their integrity, ability, and truth. In the course of such an examination, the undesigned co-

incidences will multiply upon us at every step in our progress; the probability of the veracity of the witnesses and of the reality of the occurrences which they relate will increase, until it acquires, for all practical purposes, the value and force of demonstration.

43. It should be remembered, that very little of the literature of their times and country has come down to us; and that the collateral sources and means of corroborating and explaining their writings are proportionately limited. The contemporary writings and works of art which have reached us, have invariably been found to confirm their accounts, to reconcile what was apparently contradictory, and supply what seemed defective or imperfect. We ought therefore to conclude, that if we had more of the same light, all other difficulties and imperfections would vanish. Indeed, they have been gradually vanishing, and rapidly too, before the light of modern research, conducted by men of science in our own times. And it is worthy of remark, that of all the investigations and discoveries of travelers and men of letters, since the overthrow of the Roman Empire, not a vestige of antiquity has been found, impeaching, in the slightest degree, the credibility of the sacred writers; but on the contrary, every result has tended to confirm it.

44. The essential marks of difference between true narratives of facts and the creations of fiction, have already been adverted to. It may be added that these attributes of truth are strikingly apparent throughout the gospel histories, and that the absence of all the others is equally remarkable. The writers allude for example, to the existing manners and customs, and to the circumstances of the times and of their country, with the utmost minuteness of reference. And these references are never formally made, nor with preface and ex-

planation, never multiplied and heaped on each other, nor brought together as though introduced by design; but they are scattered broadcast and singly over every part of the story, and so connect themselves with every incident related, as to render the detection of falsehood inevitable. This minuteness, too, is not peculiar to any one of the historians, but is common to them all. Though they wrote at different periods and without mutual concert, they all alike refer incidentally to the same state of affairs, and to the same contemporary and collateral circumstances. Their testimony, in this view, stands on the same ground with that of four witnesses, separately examined, before different commissioners, upon the same interrogatories, and all adverting incidentally to the same circumstances as surrounding and accompanying the principal transaction, to which alone their attention is directed. And it is worthy of observation that these circumstances were at that time of a peculiar character. Hardly a state or kingdom in the world ever experienced so many vicissitudes in its government and political relations, as did Judea, during the period of the gospel history. It was successively under the government of Herod the Great, of Archelaus, and of a Roman magistrate; it was a kingdom, a tetrarchate, and a province; and its affairs, its laws, and the administration of justice, were all involved in the confusion and uncertainty naturally to be expected from recent conquest. It would be difficult to select any place or period in the history of nations, for the time and scene of a fictitious history or an imposture, which would combine so many difficulties for the fabricator to surmount, so many contemporary writers to confront with him, and so many facilities for the detection of falsehood.

(To be Continued.)

This is given as a fact and has a point in it: "How did you like the clergyman who was in your pulpit last Sunday?" "Mamma liked him very much." "Yes? She enjoyed the sermon?" "O yes! She said it did her heart good to listen to a

preacher who had nothing to say against the Bible."

—*Epworth Herald.*

Isaac Newton: "I find more sure marks of authenticity in the Bible than in any profane history whatever."

The Testimony of Science to the Word of God.

PROF. LANGHORNE ORCHARD, M.A., B.Sc.

"Statements in the Bible are attacked on the ground that 'present-day science' teaches facts that are inconsistent with those statements. On this it is to be observed that what is called present-day science, is often not the science of *to-morrow*; much that was esteemed science a few years since is now found unreliable; the latest edition of Sir Charles Lyell's *Geology* differs not a little from the first.

"It is a trite and rather stupid remark that the Bible does not profess to teach science, and if the meaning is merely that science teaching is not its special aim and purpose, the remark is true. Yet, along with spiritual truth, subordinate to spiritual truth, and auxiliary to it, the Bible gives us much of a scientific character. With regard to this it is to be noted:

"1. That the Bible asserts nothing in contravention of any scientific truth.

"2. That the natural facts which, from day to day, men are discovering, though previously unknown to science, have, from the beginning, been all along existing in nature. It is particularly to be noted that many of these facts have, all the while, been contained, not within the book of nature only, but also within the pages of the Word of God. These facts are not restricted to a single science, nor even to two or three sciences. They concern themselves with both philosophy and natural law, and with the various sciences of geology, physical geography, biology, physiology, physics, and astronomy, in each of which let us look at some illustrations. Wrapped up in the Divine record are these scientific facts, communicated to the writers by the inspiration of God, facts of which the learning of those times had no conception, no notion,—prophecies of discoveries and treasures to be found by the scientific industry of future ages.

"The Distinctiveness of Species, what Huxley calls the persistence of Type, is clearly taught in the early chapters of Genesis; as is also the now clearly recognized fact that 'the primeval savage' is a myth.

"The interesting botanical discovery that the fruit is developed from the flower, was, between two and three thousand years ago, to be read in Isaiah xviii. 5, when we are told that, when the blossom is over, 'the flower becometh a ripening grape.'

"Few things are more marvellous than the regulation and restraint of the sea, how it is confined, within bounds which it cannot pass. Science tells us to-day that it finds this impossible barrier in the sand. This is a great discovery, and it was written down long ago in Jeremiah v. 22, 'That God has placed the sand for the bound of the sea by a perpetual decree that it cannot pass it.'

"Harvey's discovery of the circulation of the blood has been justly extolled as a scientific triumph. Yet I venture to think that it lay latent in the description in Ecclesiastes xii. 6, of 'the *wheel* broken at the cistern' when the human spirit returns unto God, who gave it; and when 'the silver cord which, in the spine connects the vital processes, is 'loosed' from its functions.

"In the first chapter of the same Book is brought forward the great law of physical circulation. In verses, 5-7, we look upon a group of natural phenomena, now among familiar things of science, but unknown to the learning of the time when this Book was written. There are the circular motion of the luminous object called the sun; and the circuit of the wind; the running of all the rivers into the sea without the sea being filled; their return as vapor to that place whence they come, which we now know to be the sky; whence as clouds they are distributed over the earth by winds.

"In Isaiah xi. 22, God is said to *stretch out* 'the heavens as a curtain.' The Hebrew word translated 'curtain' is literally fineness, thinness, tenuity, and taken with the expression 'stretched out' is suggestive of a substance of extreme tenuity and elasticity. This description describes ex-

actly the interstellar *ether*, which present day science tells us must exist in order that light may be able to travel from one place to another.

"May I ask you to note two words in Job xxxviii. 19, *way* and *place*. 'Where is the *way* where light dwelleth, and as for darkness where is the *place* thereof?' This tells us that light dwells in a *way*, a pathway, and that darkness has a *place*. Science says light is produced by a pulsing or vibration in that wonderful ether of which we have been speaking, so that there is light just so long as the vibration continues to make pathway, but directly the vibration stops there is darkness. Whilst the vibration is in motion, light dwells in its path, and when a place is reached where the motion is neutralized and ceases, and the path comes to an end, such place is the place of darkness. Thus, according to the famous modern undulatory theory of light, it is literally *true* that light dwells in a *path*—when the path ends, the light ends—and that darkness is stationary in a *place*.

"A remarkable connection between lightning and rain is stated in Psalm cxxxv. 7: 'He maketh lightnings for the rain.' In recent years Lord Kelvin has been saying to his Glasgow University students 'I believe there never is rain without lightning.' The rain, electrified and warmed by the lightning, falls into the soil, and, by setting up weak electric currents, greatly facilitates growth and benefits vegetation.

Genesis xv. 5, God says to Abraham, "Look now toward heaven, and tell the stars, if thou be able to number them." Psalm cxlvii. 4, "He telleth the number of the stars, He calleth them all by their names." The ancients thought they could number them, and called those they could see by name; but the telescope and stellar

photography have given to those words of Jehovah their significance; and as, day by day, they unveil to us more and more stars, they show man's inability to number them.

That our earth is *not* a flat *plane* is indicated in Psalm civ. 6, where God is said to have covered it with the deep as with a garment. Its *rotundity* is brought before us in Isaiah xl. 22, where God is described as sitting upon "the circle of the earth"—the Hebrew word here translated "circle" signifying an arch of a sphere or globe. Its rotation is evident from Matthew xxiv. 40, 41, and Luke xvii. 34, as an inference from the circumstance that at one and the same time, there is night at one place, early morning at another, and broad daylight at a third.

Want of space prevents us considering more than two other of these scientific truths, secret to contemporary learning. Job xxvi. 7, "He stretcheth out the north over the empty place, and He hangeth the earth upon nothing." "He stretcheth out the north over the empty place." Some years ago the powerful telescope in the Washington Naval Observatory, (U. S.) being directed to the north sky, revealed the existence there of a great vacuum without a star, or a vast "empty space."

"He hangeth the earth upon nothing." "He hangeth" speaks of a *Person* and of a *controlling power*. "This power we recognize in the force of gravity. By this strong, though invisible, chain, "He hangeth the earth upon nothing." Not, as the ancients imagined, does our world rest upon four elephants, these upon a tortoise, and the tortoise upon an ocean; but He hangeth it "upon nothing." At the dawn of the twentieth century we account it a truism of science that the earth does literally hang "upon nothing."

The virgin birth is absolutely necessary, as the foundation of the doctrine of the Godhead of Jesus, and that is necessary to the vicarious atonement, and that atonement is the heart of the Christian re-

ligion. Had the Bible said nothing of the virgin birth, men who believe that Jesus is God would have been forced to believe it.—*Western Recorder*.

"Christian Faith in an Age of Science"*---A Review.

PROF. L. D. WATSON, PH.D., LL.D.

LACK OF DISCRIMINATION.

The title of this book implies that the professor claims to be a theologian as well as a geologist, for if he did not consider himself a theologian he would hardly attempt the discussion of "Christian Faith in an Age of Science."

In discussing this question, he entertains a strange notion in regard to "Christian Faith." He betrays a nebular confusion of ideas, and like many others, an inexcusable lack of scientific discrimination. He often uses the phrase "science and religion." On p. 312, he says:

"Thus the conflict of science and religion might have been averted." In this statement the author assumes that "science" is one thing and "religion" another. What is "science"? Science is the sum of the universal knowledge of truth. In meaning, science and knowledge are identical. They differ only in terminology; the term science being an Anglicised Latin word, and the term knowledge being an Anglo-Saxon word. Both simply mean a consciousness of agreement between cause and effect.

It is unfortunate that the term science was ever incorporated into the English language, as it has introduced much confusion into clear thinking. As science is knowledge, science is the consciousness of the relation between all causes and their effects, so there are just as many sciences or knowledges as there are consciousnesses of relations between all causes and their effects. Theology is just as truly science as geology, and the theologian is just as clearly a scientist as the geologist. It is therefore not only confusing, but absurd to talk about "the conflict of science and religion." There is no "conflict" between science and religion. There never was and never can be any. Hence it is absurd to talk about reconciling science and religion, unless we can

reconcile a thing with itself or things that are already in perfect harmony. As well talk about reconciling the Andes and the earth. The Andes is earth. Science or knowledge is a unity—unity in variety. The sciences are just so many knowledges. Spiritual life is just as certainly biological science as psychical life is biological science. It would be clear thinking to compare Genesis and geology, or chemistry and justification, that is, one science with another, but to compare the whole science with one of its parts is not indicative of clear thought, and all this talk about a "conflict" between science and religion is not compatible with a "mature mind." With this confused notion of science, the professor proceeds, but soon runs against the Bible, and finding no way of escape, he simply denies the inerrancy of the Bible. In order to get along with this book, he thinks some parts of it are true, other parts doubtful, and yet other parts untrue.

DENIES INERRANCY.

The professor denies the inerrancy of the Bible by saying: "The belief that the writers of the Bible were under the special influence and guidance of the Divine Spirit is a very different thing from the belief that their opinions were always just, their arguments always conclusive, or their knowledge of facts always accurate. "Believers in evolution certainly cannot believe that the first man was moulded out of the dust of the ground, nor that the first woman was made out of one of man's ribs." "I believe the geological discoveries which have established the great antiquity of man have been exceedingly useful to the church, in the very fact that they have revealed a contradiction between the conclusions of science and the text of Scripture so trenchant, and apparently so incapable of being explained away by any device of exegesis, as to expose most clearly the falsity of the dogma of inerrancy." "We have seen that the supposed

* Christian Faith in an Age of Science. Prof. William North Rice, Ph.D., LL.D.

necessity of reconciliation between scientific beliefs and the Scripture text arose only from the dogma of the inerrancy of the Bible, which forms no part of the Catholic faith of the church, and whose influence has been always pernicious. Of course the evolutionist does not believe in the manufacture of Adam out of the dust of the ground, nor in the manufacture of Eve out of a rib, nor in the historic character of the story of Eden in general. How far the story of Eden is conscious allegory, and how far it is erroneously supposed to be history, is a question of purely literary criticism."

"We have noticed some of the contradictions between the Scripture text and the facts and probabilities of science, which are irreconcilable with a belief in the inerrancy of the Bible. But science is not alone in contradicting the dogma of the inerrancy of the Bible. There are historical inaccuracies in the Bible as unquestionably as scientific errors, and in multitudes of cases various parts of the Bible contradict each other."

From the above citations it will be observed that it is left to every man to say what parts of the Bible are errant and what parts are inerrant. In that view of the case what good is the Bible as an authority? These citations are simply a fading echo of the rationalistic or destructive higher criticism. Of course they are simply assertions and need no reply. We might say, however, that the professor has fallen into the logical error of putting a minor premise for a major.

He speaks of "believers in evolution" who cannot accept the "inerrancy" of the Bible. He overlooks the fact that there are different kinds of evolutionists—atheistic, agnostic and theistic. The writer is a theistic evolutionist and accepts the "inerrancy" of the Bible without a doubt and all the statements the professor rejects. There is nothing new in the professor's statements; they are simply "old chestnuts"—more amusing than anything else. Ever since the first archeological spade was stuck into the Bible lands, showing conclusively the historicity of the Bible, the "higher critics" have been fleeing for

shelter but they have found none and there is none in sight.

FATE OF CHRISTIANITY.

The professor seems alarmed about the fate of Christianity. He seems to think the author of the religion of the Bible was not sufficiently scientific, and that his knowledge was limited to the times in which he lived and would therefore be outgrown in the progress of civilization. He says: "But the intellectual atmosphere of our age is vastly different from that of the first century of the Christian era; and it is a serious question whether the religion whose birth and rapid early growth took place in the intellectual environment of that far-off age can continue to subsist in the very different environment of our time. The contrast between the first century and twentieth may be broadly expressed in a single word. That was an unscientific age, this a scientific age. There was in general little of science even among the philosophers of the ancient world." "This story of the ascension is a very striking illustration of the truth that the progress of science renders inevitable some change in the beliefs that have been considered an integral part of Christianity. The question is whether the necessary changes can be made, and the essentials of Christian faith preserved. Can Christianity be so modified as to bring it into harmony with the new environment or must it share the fate of all ill-adjusted organizations, and become extinct?"

From these quotations, we conclude the professor has read the history of science to little advantage. Christianity had its origin in the "golden age" of classical literature when many of the sciences were in their maturity. Egypt had been the "cradle of science" long before the birth of Christ; in some important respects Egyptian science was far in advance of the present day, and some of their chemical and mechanical principles have been lost we fear beyond recovery. Greek and Roman letters had been brought to perfection. The works of Plato, Homer, Virgil and Horace were classics in the times of Christ, and are still read with "ponies" in our best Christian colleges

even in this "age of science." In the age in which Christ preached the gospel in Galilee, all the great instruments and methods of testing truth were at hand. Long before the Christian era, the Egyptians furnished arts and mechanics; the Greeks, philosophy, logic and mathematics; the Romans, civil and military law, and the Jews, religion and poetry. More than four centuries before Christ, Aristocles gave to the world its philosophy which still holds an important place with thinking people. Euclid, born more than three centuries before the Christian era, gave to mathematical science his elements of geometry which has been a standard text-book for two thousand years. Aristotle wrote more than three hundred years before the Christian dispensation, and in his "Organon" gave us the logical tests of all kinds of reasoning upon which there has been little or no improvement since. Our modern physicians could profitably sit at the feet of Aristotle and take lessons in science, as he was "the father of those who know." He never had a rival in the number and variety of facts collected, and in patient and persistent investigations. As a keen, logical dialectician, Saul of Tarsus never had a superior either before or since his day. In view of the fact that we are nearly two thousand years away from the origin of the Christian religion, we think it is fair to say that those in the first century were more competent to test the truth of the religion of the Bible, especially Christianity, than we of the twentieth century. Of course if Christianity was simply an evolution of human opinion, it might be outgrown in any future age, but if it is a divine revelation, the scientific or unscientific age in which it was introduced would have nothing to do with its permanency. A professor who should deny that the Christianity of the first century is the cause of our Christian civilization of the twentieth century with all our modern science, could certainly not be regarded as scientific. It certainly is, otherwise what is the cause? Yet the professor is afraid the cause will not be equal to the effect, but that the effect will destroy the cause! If it be true that the

Christianity of the first century is the cause of our Christian civilization in the twentieth century, including our scientific knowledge, (and who can dispute it) then the professor's position would involve the implication that there can be more in the effect than in its cause, which is a scientific absurdity, because in that case something must come from nothing. This would destroy evolution itself. Paul says: "Christ in whom are hid all the treasures of wisdom and knowledge." Christ will surely be able to sustain what he has given us.

INSPIRATION IMPERFECT.

The professor rejects the inerrancy of the Bible on the alleged limitation of the inspiration of the Bible writers. He says: "That God has given a revelation through the medium of inspired men has been indeed a part of the faith of the church universal. 'Holy men of God spake as they were moved by the Holy Ghost.' The Holy Ghost according to the Nicene Creed, 'spake by the prophets.' And, ever since the books of the New Testament were collected and formed into a canon the Bible has been cherished as the precious record of that revelation. But inspiration is not omniscience." The professor claims also that the inspiration of the Bible writers cannot be distinguished from the inspiration of other men.

He says: "It is needless to seek for diagnostic characters which will distinguish the inspiration of the men of the Bible from the inspiration of later workers in the church—the inspiration of Isaiah and Paul from that of Savonarola and Wesley." The fundamental point in these assertions is found in the statement: "But inspiration is not omniscience." No one says it is, so far as we know.

Possibly the author did not see all the logical implications and consequences of this statement. He properly says: "The Bible is not the revelation, but the record of the revelation." The "revelation" was the truth divinely communicated to men, while the "inspiration" was the divinely superinduced ability to receive and write the revelation. That there was a sufficiency of this divine ability or "inspira-

tion" given to receive, and write the "revelation" without making mistakes and writing untruths the professor denies, because "inspiration is not omniscience." It is at once conceded that "inspiration is not omniscience," but it does not take an eagle's eye to see the fallacy of this argument as applied to his claim. "Omniscience" means all knowledge, and can be predicated of the infinite only. It does not follow that it is necessary to know all things in order to know at least one or more things. If it does, then because the professor does not know all of the sciences, he does not know even one—the science of geology for example. But this is an unscientific position. A boy can know perfectly that the sum of the angles of a triangle is equal to the sum of two right angles, without knowing all mathematical science or even all geometrical science. But in speaking of divine inspiration, we must remember it is not simply human knowledge. The professor admits that "Holy men of God spake as they were moved by the Holy Ghost." It is possible for one person to tell another person one or more things without telling him all he knows, and to tell him clearly and definitely. According to this statement the "Holy Ghost" was the mover and "holy men of God spake as they were moved." These "holy men" did not speak simply because they were moved, but spake "as" they were moved. The speaking or writing corresponded to the moving, so that if there were any mistakes made, they were not the mistakes of the writers, but the mistakes of the "Holy Ghost;" consequently "omniscience" must have made the alleged mistakes. God could and did inspire certain men to write certain truths without making any mistakes, and it was not necessary for them to be omniscient. It will be observed that we have nothing but assertion. Why did not the professor point out a few of the mistakes?

Not only does the professor deny that the Bible writers had sufficient inspiration to record what was revealed to them without making mistakes, but he applies this lack of inspiration to the prophets and attacks the predictive elements in prophecy.

He says: "A radical change has come over our conception of the function of prophecy. With more critical determination of the date of some prophecies and the meaning of others, with a fuller recognition of the truth that most of the prophetic utterances having the form of prediction were simply threats or promises conditioned on the conduct of the persons addressed, with the frank acknowledgment that some predictions have failed of exact fulfillment, we have come to regard as the main function of prophecy, not the construction of a map of all future history with symbols and names in cipher, but the presentation of warnings, consolations, and moral exhortations, to reform or confirm the religious faith and life of the people addressed."

Who does the professor mean when he says: "A radical change has come over our conception of the function of prophecy" Anybody except a little coterie of so-called higher critics? Certainly no such radical change has come over the highest critics. Why does not the author point out the change of "date of some prophecies," and also the "meaning of others?" Also those that "have failed of exact fulfillment?" Where is the theologian who has claimed that prophecy is "the construction of a map of all future history?" The "predictive" element of prophecy has long been the favorite target of the rationalistic or destructive higher critics, knowing that this is one of the pillars upon which rests the inspiration and authority of the Bible. It is more than likely that the Holy Ghost inspired the prophets to write many great predictive prophecies the contents of which the prophets themselves may have been mainly if not entirely ignorant, but that would not invalidate their truthfulness. We have to say again that all these statements of the author are simply assertions. It is hardly worth while to waste more time on them.

CREATION.

We now invite attention to Professor Rice's strange and unscientific notion of creation. He teaches the doctrine of an eternal creation. He says: "The obvious goal to which the analogies of scientific

thought are leading us, is the belief that the series of evolutionary changes which we see stretching backward into the remote past and forward into the indefinite future, has neither beginning nor end; that the nebulae from which systems have been evolved were themselves evolved; that existing forms of matter were evolved from other forms that we know not, and may pass into other forms of matter equally unknown; that creative Power and creative Intelligence have been eternally imminent in an eternal universe. I cannot help thinking that Christian theology will be the gainer by the acceptance of such a view." To sustain this view of an "eternal universe," he quotes from Christ where he says: "My Father worketh hitherto." Having repudiated the inerrancy of the Bible, and therefore destroyed the book as an authority, it is a little less than ridiculous for the professor to quote it to prove anything. We could simply agree with him in this repudiation, and say that perhaps John did not write this statement, and if he did, he may not have been sufficiently inspired, because he did not possess "omniscience," and therefore we cannot depend upon it as truth. But although we concede that Christ made the statement and that John reported it correctly and that both told the truth, yet it does not in the least prove an "eternal universe." Any beginner in Greek should know that the phrase, "*eos arti*," could not prove a process that had "neither beginning nor end." The phrase means "up to this time," but it expresses neither "from everlasting" nor "to everlasting." Had the professor been a biblicist, he might have cited a much stronger statement as proof from Micah, where in describing the activities of the Messiah, he says: "whose goings forth ("*motsaoth*," evolutions) have been from of old, from everlasting." (*olam*.) If we had anything to deny, we might in this case also deny the validity of this prophetic statement on the ground that its author did not possess "omniscience" and

therefore was not sufficiently inspired to tell the exact truth, and hence his statement is no proof, but we claim that both the prophet, Micah, and the apostle John, were sufficiently inspired and stated the truth. But neither of them can be quoted to prove an "eternal universe," for "*olam*" often expresses limited duration. This proposition is sustained by neither physical nor biblical science. Properly speaking, "evolution" is not a scientific term. It is derived from the Latin compound *evolvo* E, out and *volvo*, to roll, and signifies to roll out. It is a popular word intended to express the process in the law of causation. It is our purpose to hold the professor mercilessly to the scientific method.

Let us now turn on the radium rays of science and in the light of philosophical logic it will not require a microscope to see the author's error.

The whole volume of being contains but three fundamental categories—cause, actual and potential, effect, and causation connecting the two.

Evolutionists do not deny, but are compelled to admit, that the universe is an effect produced by an adequate cause. But logically and ontologically, the cause must precede its effect. If then, as the professor claims, the "series of evolutionary changes" (effects) had no "beginning," the effect must have been eternal, but the cause must, of course, have preceded the effect. If it be true that the universe, as effect, be eternal, it is true also that the cause preceded the effect. It must follow then that the cause ante-dated eternity, and therefore the cause existed before eternity, and therefore one eternity must be longer than another eternity, which is a scientific absurdity. It makes but little, if any difference, how far we push back the universe as effect, for, as cause, we are logically compelled to say: "In the beginning God."

(To be Continued.)

Andrew Johnson: "I believe in Almighty God, and I believe also in the Bible."

Martin Van Buren: "The atonement of Christ is the only remedy and rest for the soul."

The Knight and the Dragon.

It is like a troubadour's tale of the days "When knighthood was in flower." It is an anachronism almost archaic. In these prosaic times, in this land of dollars, for an ardent soul to flame with a fever for heroic deeds and run atilt against an invisible Dragon, excites a smile of pity. It is dismissed as the play of a modernized Don Quixote and the tragedy of the wind-mill.

What more appropriate symbol for myth-makers than the Dragon? It is the lineal descendant of the Serpent of Genesis, and the forbear of the Dragon of Revelation, both of which are far removed from either romance or fable. The weapon which won the first victory in Eden has been the mainstay of the mythmakers throughout the centuries.

God said to the first pair:

"Of the fruit of the tree which is in the midst of the garden, Ye shall not eat of it, neither shall ye touch it, lest ye die." (Gen. iii. 2-4.)

The Serpent said, "'Tain't so!"

The young editor heard the call of God to go out. He stood not on the order of his going. *He went at once.* Filled with the spirit of ancient chivalry, he proved himself a doughty knight indeed. With a quill for his lance he met all comers and never came off second best in any encounter. The whole land was the battle-field; the Methodist Annual Conferences became the lists for the tournament. To the on-lookers it was a combat with pointed weapons, from knighthood days set down in the nineteenth century. The knight, slender, almost fragile in form and physical strength, in mental prowess and vigor proved the equal of all and the superior of most who dared dispute his way. He made all to see the material form of the invisible error he assailed. He revealed it in all the subtlety, strength and venom of the fabled dragon of mediæval days. We who looked upon the struggle were enthralled in spite of the novelty of settling religious disputes by blows in these Christian times.

The anxiety to fight had back of it a reason, which he gives in these words:

"The aged doctrine of inspiration, as ap-

plied to the Scriptures, is again in the crucible of criticism. This time it is the Christian believer who plunges it into the fires, claiming that in this way it may be relieved of traditional dross, and be purified of all internal imperfections and dogmatic impurity. The infidel is expected to reject the supernatural element in the Bible, but the curious spectacle is presented of the assumed friends of the venerable book attacking it by a criticism of the fundamental principle of religion—the very ground of revelation."

We can let him state the beginning of his chivalrous task, which he does thus:

"Deliberately, prayerfully, with a knowledge of facts that indicate a feverish state of unbelief, and at the risk of disturbing the peace, we have initiated a warfare upon the rationalism which, in the guise of 'higher criticism' is intrenching itself in certain collegiate institutions in the past, and is symptomatically appearing in some schools west of the Alleghenies. The ground of the attack has been fully stated in the *New York Christian Advocate* of June 6, and July 4 and 11 (1889), but the evidence that has since accumulated is strong enough to convince the most unbelieving and to alarm the most conservative of the orthodox. It was not our purpose to arraign the colleges, notwithstanding their aberration from accepted standards of religious teaching, until students privately informed us of a state of things in them that compelled an assault. Emerson says, one's affirmations should be like cannon-balls. Hence we shouted the facts, made a charge against the colleges, and are awaiting and observing the results. The correspondence involved in this controversy is large—Bishops, students, pastors, theological and other professors, and laymen writing us from all parts of the country—largely adding to our stock of evidence and confirming the indictment minutely and in every particular."

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"Professor ——— and Professor ———, in the *Christian Advocate* of July 4, venture a reply to the personal indictment under which the controversy in its progress

has placed them. The letter of Professor ——— is a literary curiosity, without the trace of a manly sentiment or argument, and without the exhibition of a truth-loving or a Christian spirit. Its errors are numerous and its splenetic feature a reflection on its writer. The supercilious egotism joined to the gross temper of the professor puts him at a disadvantage in the eyes of the cultured classes, while the personal insinuation in which he is pleased to indulge is a species of literary degradation that we might expect from a Celsus or a Voltaire. When our clergy will wish to hear such a blatant egotist, or listen to his literary sophistries, or accept his rationalistic jugglery, it will be when they themselves have been caught in the snare of a criticism as profane as infidelity itself, and that has wrecked more than one institution of learning while it was professing to be orthodox."

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"Professor ——— is a Christian gentleman and entitled to courteous treatment, but he occupies a most unfortunate position and departs in his answer from that spirit of fair-mindedness which is essential to a scholarly discussion of a disputed issue. It did not surprise us that, for the want of an argument that would stand all scrutiny, he resorted to the common demagogical custom of accusing us of 'misrepresentation,' 'drawing unwarranted inferences, and failing to be governed by the context in our researches among his journals.' If his charge were true, it were heinous; but *he knew he manufactured it when he wrote it.*

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"Having now replied to these critics according to the spirit and tenor of their articles, we trust that it will not be necessary to continue the controversy from a personal standpoint, but rather on the broad ground of inquiry for truth, and with a solicitude for exact knowledge of the origin and character of the books that constitute the canon of Scripture."

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"In the maintenance of the rights of orthodoxy against the inflated claims of the critics we have had the unsolicited support of the Methodist clergy, the Methodist press, which with one unenviable excep-

tion, has not published a line in sympathy with the rationalistic movement or with the assailed critics, and many thinkers of the different denominations in the country. One of our Bishops said: 'You have them on the hip. You have compelled them to avow the orthodox position which is an abandonment of their own and the confirmation of the justice of your attack. You have nipped rationalism in the bud.' Another says: 'You have stirred up the constituencies of the schools to inquire into the soundness of their faculties; and you have suggested that wavering Methodists hold in check their sympathies with the critics.' Another says: 'I want to tell you that I am in greatest accord with your aggressive method of defense. General Grant said his notion of strategy was to get close to the enemy.' Dr. S. L. Bowman, Dean of the Theological Department of DePauw University, writes: 'I have called at your office twice to congratulate you on your fight with ———, etc. I am glad you hit him so hard. Hit him again.' Professor R. J. Cooke, of Grant Memorial University, writes: 'The reply of Professor ——— amounts to this: I am a very loyal evangelical professor, although I am always showing in the most brilliant way I can, that the Church is very stupid, woefully superstitious and self-willed, and that all wisdom and theological lore are on the side of the rationalists and their kin.' Dr. Joseph Horner, of Pittsburg, writes: 'It is astonishing to see how sensible men allow themselves to jump at conclusions as some of the Higher Critics are doing, and so accept the most absurd conjectures, if only they can be used to discountenance or overthrow the long and well-established authority of the inspired word.' Dr. Jacob Rothweiler, an eminent German presiding elder in Kentucky, writes: 'You are taking the right position toward rationalism. It is spreading. Your warning will do good.' Dr. Crook, of Louisville, Ky., writes: 'It is something to put rationalism on the defensive, and faith on guard. This might have stayed the flood in Germany; but it came in as an angel of light, and is now lifting its black wings for flight. Why should it light at this late day on America? Abraham drove away better birds than this.'

The venerable Dr. M'Cabe, of the Ohio Wesleyan University, says: 'Poor ———. You have slain him.' The Rev. Thomas Stalker, of California, writes: 'Your positions cannot be overthrown, buttressed as they are by facts and invulnerable logic.' We might fill the *Review* with extracts from letters of similar import from our clergy all over the land; but it is unnecessary.

"Without being governed by any private prepossessions respecting inspiration or any of the doctrines raised in this discussion, our whole aim is to rescue the Bible from those who, whether innocently or not, are striving to lower it from its high place as an inspired book in the faith of mankind, and are paving the way for the final extinction of religion; and until there is a change among college liberals, and a return to a safer standpoint of study, it will be our duty to reprove and expose their iniquity in attacking the foundations of the one Book which has furnished Protestantism all its inspiration, and civilization the hope of universal conquest."

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Did this erratic crusade of the Editor ruin the *Review*?

"The seventy-first volume of the *Methodist Review* is closed with this number. With becoming modesty, we may report that the record of the present year, whether it relates to patronage or permanent influence, is entirely satisfactory to those interested in its publication and in its prosperity as one of the standard periodicals of the Church. The subscription list has increased fifty per cent., the largest increase in any single year of its history, and the total list is larger than it has been in forty years. It is believed that with the full co-operation of the pastors, the present is but the beginning of a still larger circulation, and a more commanding influence in the aggressive work of the Church."

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"In its particular work, the *Review* has become the leader of the opposition to the destructive tendencies of Higher Criticism,

as exhibited by certain college professors in this country; and it has made rationalism a living issue. So pronounced has been the editorial position of the *Review* that the Higher Critics have been compelled to answer; and it is significant that their answers consist chiefly of denials, explanations, admissions and insinuations, without disposing of the proofs advanced against them; without changing public sentiment, except to intensify it against their position. Some of them have passed through various stages of conviction, since the arraignment, posing first as defending themselves or their views; next wishing to be taken as martyrs, assuming to be persecuted for truth's sake; and finally pleading like repentant sinners to be forgiven, as they have been misunderstood, and did not intend to go so far, or mean so much, or disturb the peace as they find they have done. It is gratifying that they have been compelled in reply to avow orthodox positions, thereby renouncing former assumptions, and neutralizing the evil of their injudicious bravery in pushing criticism against the Bible."

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Alas! the Knight stood at his post but four years. Disease, aggravated, as many feared, by his consuming zeal and ceaseless toil, robbed the army of its gallant leader and general. If he had been spared to a good old age he would certainly have turned the tide and saved the day. The Dragon to-day exults in becoming the universally acknowledged leader of the army of scholarly religion. He claims he has enrolled in his ranks all the Scholars, all the Schools, all the Modern Minds, all the Periodicals, all the Publishing Houses, but he is not yet content. He loves the children. He seeks to enroll them. He loves the heathen. He is planning to enroll them. So confident is he of accomplishing all his purposes and carrying out all his plans, that he boastfully announces his victory in advance.

"We have met the enemy and they are ours. God is beaten. The Bible is repudiated by Man. The World is Mine."

EDITOR.

Sir William M. Ramsey's Lectures.

UNION THEOLOGICAL SEMINARY, RICHMOND, VA., OCTOBER 28 TO
NOVEMBER 4, 1913.

Reported by Rev. V. H. Starbuck, B.D.

Lectures VI. and VII.

Here Professor Ramsey discusses the manner in which Paul and his companions were dealt with by their enemies, and especially the way in which they were expelled from the several cities.

Paul's purpose was always to win a region by establishing a strong base in its capital. At Antioch in Pisidia he adroitly handled his congregation and promptly gained a large following, especially among the Gentiles. They received him as a messenger of God. Within a few days almost the whole of the greatest city in the region was at his feet. This annoyed the Jews and persecution followed. Here the plan was to urge on the women of the aristocracy, who were God-fearing, and who frequented the synagogue. This aristocracy in Antioch was Roman, for the city was a Roman colony. These alone were the qualified citizens, and spoke Latin, while the majority spoke Greek. These stood apart—Greek sermons did not appeal to them. Legal procedure followed and Paul and Barnabas were sent into exile out of the borders of the city. No special reason was needed to do this.

In Iconium, disciples were made, among both Jews and Greeks. Division followed and the prejudices of the Gentile population were fully exploited. Regardless of this state of feeling, they were able to remain a long time. Iconium was a Hellenic city with an unruly, unlicensed democracy. When an attack was immanent, Paul and Barnabas fled for safety.

They next came into a new region without a metropolis (Acts xiv. 7), Lystra and Derbe being only villages. The story of the impotent man is told minutely and the details are too exact to admit of any doubt. Barnabas is here mentioned before Paul. The latter being the chief speaker is dubbed Mercury and the former is called Jupiter on the supposition that a wise man says

little. But though the rude inhabitants were ready to worship Christ's teachers as incarnate gods and to receive them as "angels of God," they were soon influenced to go to the other extreme, and so another catastrophe followed. This time Paul was stoned and left for dead. There is no evidence that life was extinct. Recovering consciousness, he returned to the city and next day went to Derbe, where he preached and made many disciples. In order to properly organize his congregations Paul now retraced his route. At Iconium and Lystra there had been no official act of expulsion but only threats and violence. At Antioch it was different. From this Roman colony the missionaries had been officially expelled and hence dared not return at once. But such expulsion ceased to be operative when the magistrates went out of office at the end of the year. Hence, it appears that Paul and Barnabas were only tarrying in the smaller places until they might return to the capital.

At Philippi, Paul met with another catastrophe in a different form (Acts xvi. 24). Here his enemies resorted to legal procedure, the charge being that these Jewish teachers were causing trouble by setting forth customs unfit for Romans to observe. This was, like Antioch, a Roman colony. The accusation was merely an appeal to prejudice, but though not legal it prevailed. The earthquake, that night, led the magistrates to a sober second thought and, realizing that they had acted hastily and illegally, they kindly offered to let the prisoners go and say no more about the charge. But Paul stood on his rights as a Roman citizen, and the proud and haughty officials had to apologize.

At Thessalonica the teachers were legally accused of being revolutionary (Acts xvii. 6) and charged with treason against Caesar vs. 7). This was a trick frequently re-

sorted to in that age and up to the time of Trajan. The missionaries escaped without arrest.

In the classic, gossipy city of Athens, Paul met with experiences which he could have encountered nowhere else. Here he collided with the Stoic and Epicurean professors of the university, who brought him before the Supreme Court, that they might investigate his teachings. It was a rare opportunity, and Paul's appeal to the philosophers was worthy of the cause and occasion. He was neither harmed nor expelled but contemptuously rejected.

At Corinth opposition was again aroused but the prosecution was awkwardly manipulated. The statute invoked was obsolete. The missionaries were persuading men to worship God contrary to the law. The trick was at once so apparent that Gallio quashed the indictment and dismissed the case (Acts xviii. 14-16).

The lecturer's purpose in examining these several cases separately was to show Luke's unflinching accuracy. In each case the thing that happened was, under the circumstances, just what would have happened there, and with little or no chance to have happened any place else.

What is the effect of all these invaluable discoveries on the radicals? Just what might be expected of such a class. "A man convinced against his will, is of the same opinion still." Facts are too stubborn to deny. Two decades ago the argument was, "The setting and details are false, *ergo* the whole narrative is false." Now it is more like this—"Though the details are proven to be true, accurate, and wholly reliable, that does not substantiate the narrative in general." May the writer of this sketch quote here Hosea iv. 17? "Ephraim is joined to idols; let him alone."

Professor Ramsey has conclusively proven the following facts:

(1) That Iconium was in Phrygia and not in Lycaonia.

(2) That in the conflicts of Christian workers with the occult the narrative is wholly consistent and gives just such similarity and dissimilarity as we would be compelled to expect under the given circumstances.

(3) That the same is true of the several reasons why the missionaries should leave the cities where they taught.

(4) That Luke ii. 1-3 is accurate in every detail. In short—

(5) That the writer of Acts and the Third Gospel is doubtless accurate in every particular that is capable of being tested at this time; that he was a contemporary of the apostles and often the eye-witness of the events narrated; that he wrote at a time when these events could be disproved by contemporaries if his statements were false; and that this writer was none other than Luke, the companion and pupil of Paul.

May the writer venture to add a word? Years ago, when a youth, I heard the fascinating story of how a statement in Daniel was disputed by the critics as undoubtedly false because there was nothing in secular history to verify it; till lo! a Babylonian brick was found with an inscription that agreed with the alleged falsehood. And then the truth of that much of Daniel was admitted. What did I think? I thought, "The idea that men would believe an old brick rather than the Bible!" And I think so yet. There are still people of whom it may be said, "If they believe not Moses and the prophets neither will they be persuaded though one rose from the dead."

The substance of Professor Ramsey's lectures is the property of Union Theological Seminary in Virginia and is to be shortly published in book form. This sketch is submitted for publication in *THE BIBLE CHAMPION* by permission of Dr. Moore, the Seminary's president.

Queen Victoria: "This Book is the secret of England's greatness."

Abraham Lincoln: "In regard to the great Book, I have only to say that it is the best gift which God has given to man."

(Vol. xvii.—II)

There is not a problem in human conduct that cannot be solved by reference to the Bible. Where there is not a rule, there will be a principle that will clear up all difficulties.—*Western Recorder*.

The Blighting Effect of Error.

HERBERT W. MAGOUN, PH.D.

The inexorable character of natural law is everywhere recognized. It needs but to be mentioned to be acknowledged. Mental and spiritual laws are analogically similar, although this fact is by no means so well known. Drummond clearly recognizes it in his "Natural Law in the Spiritual World," and he does not stand alone. The laws of the mind and those of the spirit are just as surely fixed and unchangeable as those of the body are, and we cannot escape them.

The force of this fact has been brought home to my own mind in two curious ways. As a boy, I rebelled against the mechanical scansion then in vogue, and declared that the Romans wrote poetry and pronounced their words in that connection just as they did in prose. That was rank heresy, and I dared not voice my convictions openly. I had to submit to the harness, in order to "pass," and I did so with what grace I was able to muster.

Many years afterward, I found German authority for "slurring in" the elided syllables in Latin, and I at once proceeded to do this. Then a series of strange and unusual experiences took place. My students were soon unable to detect the fact that syllables were "slurred in," and that too in spite of the mechanical character of the process; but they were able to detect the omission of the same syllables with little trouble, and the reason was patent to all. There was a drawing effect in every instance, if the rhythm was kept.

This discovery led to countless experiments and an unceasing effort to secure a natural rendering of Latin poetry; but the submission to an artificial and abnormal practice had so atrophied my powers that it actually took years to rid myself of its effects and accomplish my purpose. Now that the thing is done, and Latin, Greek, and Sanskrit poetry have become things of beauty, with a normal pronunciation of the words, it is possible to study the mental processes that have been involved and also the manner in which a transgressed law, in the intellectual realm, hindered and hampered my progress toward the truth.

In after years, I began to read and study the critical problems of the Old Testament, and here, again, my mind rose in rebellion, for my common sense refused to be satisfied with the teachings of the critics. I tried to master the intricacies of the documentary theory, in its main subdivisions, but the conflict was only made the more fierce thereby, and I finally realized that it must be a war to the death between the theory and my own mental processes. If I yielded, in order to master the details of the theory, I must part with my common-sense; and, if I refused to do this and retained my common-sense, I must give up the effort to remember the minutiae of the theory.

I had encountered a relentless mental law that had to be reckoned with. One sad experience along those lines had already been mine, and that seemed to be sufficient. What was to be done? The world appeared to have a plentiful supply, if not a superfluity, of critics, but, by general consent, a dearth of common-sense. My duty therefore seemed to lie in the direction of the common-sense. The conflict ceased; but I soon found that I was losing my power to remember the details of the so-called higher criticism, except in a general way, since my mind refused to harbor them. A congenial soil was lacking.

The Polychrome Bible had always struck me as a huge joke, or a colossal bluff, and that impression now refused to depart from me. Common-sense was in the saddle, and my antipathy to the critical processes naturally grew, as time went on and I learned more about them. But I began to see things in a new light, and I finally came to understand certain matters which had long puzzled me because they seemed past the possibility of a rational explanation.

Thinkers are rare, especially in these busy days when men have neither the time nor the inclination to think. Thinking is a painful and exhaustive process. It involves real and positive constructive effort, and men are therefore disposed to accept ideas at second hand rather than do any actual

thinking themselves. They may imagine that they think, although they do not, and, thus imagining, they rest content. With these facts before us, it can be seen that the training offered and—of necessity—accepted by our embryonic clerical brethren can have but one result. It must atrophy that unknown organ which functions in the production of the thing called common-sense, and neither intellectual nor spiritual power can hope to escape the effects of the process.

Brilliant men are seldom logicians; and yet brilliant men are the ones usually selected by the world as leaders and teachers. Such men rarely see things in the large. They behold some one thing with a microscopic minuteness, and its true relation to other things almost invariably escapes them. They are like a man studying a single spot on a marble pillar without ever stopping to get an idea of the pillar itself. They know that spot, or seem to, and men

bow down and do them reverence. Is it any wonder that the world's work is never done?

This, then, is the secret. Men are influenced or even controlled by the things they accept, and they must abide by the consequences. This explains the curious plausibility with which a fallacious idea is exploited, and it makes clear many an oversight by brilliant thinkers that is only too patent to a robust common-sense. Men are often not really to blame for their erroneous notions, not to mention their false teachings, since they are the victims of a wrong training combined with an inexorable mental law which has constrained them to reap the natural consequences of fallacious mental processes. The meaning of it all is plain. Be careful how you accept an unstable premise, and yet more careful how you build thereon, lest the rains come and the winds blow and nothing be left of you in the end but rubbish.

THE BIBLIOTHECA SACRA.

The Bibliotheca Sacra is to be congratulated upon its long and brilliant career. It has no superior in the character of the subjects treated, and for the intellectual ability and literary rank of its contributors. The editor, G. Frederick Wright, LL.D., alone, is enough to make the Quarterly one of the foremost leaders of the world in the realm which has commanded the interest and labor of his whole life. THE

BIBLE CHAMPION is not only highly honored, but greatly favored in entering upon its work under the new name and under the direction of its new Board of Directors in being associated with *The Bibliotheca Sacra*. All new subscribers to *The Bibliotheca Sacra* may secure both magazines for one year for \$2.50. This should be paid in advance and sent to THE BIBLE CHAMPION.

COUNTERFEIT CRITICISM OF THE SCRIPTURES

Rev. Jay Benson Hamilton, D.D.

Address Before the Methodist Ministers, New York City.

36 pages, paper, sent post-paid, 10 cents.

"As a clear setting forth within a short compass of the dangers of Higher Criticism and the attitude of Methodism, properly interpreted toward it, we have seen nowhere any discussion that will at all compare with this one."—*New Orleans Christian Advocate*.

"The author's text is 'Show us,' and it will be seen that he does not preach *from* the text, but sticks closely to it. The address is up-to-date and is among the best, if not the very best, paper of its kind and purpose we have seen. It is clear, concise, cogent, complete, conclusive, and should have a wide circulation."—*Prof. J. D. Watson, I.L.D.*

Mid-Winter Bible Conference.

REV. WILLIAM H. BATES, D.D., WASHINGTON, D. C.

The eight-day Mid-Winter Bible Conference held in the nation's Capital, from February 8th to 15th, deserves record not only for what it was in itself, but more yet as the initiation of a movement which is designed and destined to encompass the whole country.

The plan seems to have been devised by the geniuses for great and good things who have their habitat at the Winona Lake Assembly, and is being directed by that administrative master of affairs, the Rev. Dr. Sol. C. Dickey.

The men in charge at Washington were Rev. Sol. C. Dickey, D.D., director of the Conference; James O. MacLean, business director; Rev. Wallace Radcliffe, D.D. (Presbyterian), chairman of committee on program; Rev. Earle Wilfley, D.D. (Disciple), chairman of committee on sale of tickets; Rev. W. R. Wedderspoon, D.D. (Methodist), chairman of committee on buildings; William Knowles Cooper, Esq. (Y. M. C. A.), chairman of committee on publicity; Rev. Henry Anstadt, D.D. (Lutheran), chairman of committee on entertainment; and Rev. Paul R. Hickok, D.D. (Presbyterian), chairman of committee on outside conferences.

To say that the Conference was a success would be to put it mildly. The opening meeting at Poli's great theatre—crowded to the limit and hundreds upon hundreds turned away—when Rev. Dr. G. Campbell Morgan and Secretary of State William Jennings Bryan were the speakers, Vice President Marshall presiding, struck a keynote that augured and insured the triumphant achievement of what the conference stood for. A not tumultuous, but sane and exuberant, enthusiasm prevailed from the beginning to the end of the convocation.

A condition precedent to holding these meetings was the guaranteed sale of 1,500 tickets of admission, at two dollars each. More than 2,000 were sold. Besides, the sale of reserved seats for the two simultaneous, week-day evening meetings, at one dollar for the course, added to the needful income. Well financed.

The attendance at the nine services per day was simply phenomenal. At several of the meetings open to the public, free, all the seating and standing space available was occupied, and sometimes many were turned away for want of room. Some took in as many as eight services in one day, and while such multitudinous meeting-going can hardly be commended as a regular thing—we heard anticipatively used such terms as "religious dissipation," "biblical indigestion," "scripture-dyspepsia"—still, in this case, the pabulum served did not produce, so far as heard from, any maleficent results.

Nor was Washington the only beneficiary of the Winona idea, in which the colored people shared at evening services by themselves. The time and talents of the speakers were so managed and distributed that associate conferences were held in Richmond and Alexandria, Va., Frederick, Hagerstown and Rockville, Md. This outside work is evidently a part of the wide-embracing plan.

"Have any of the rulers believed on Him?" is a question asked long ago (John vii. 48). The attitude toward the Bible of men in high official position here, is a matter of common knowledge. President Wilson's address on the Bible, before he acceded to his present exalted office, merits becoming a classic. Vice President Marshall's ringing speech in behalf of the Old Book, as he presided at the opening meeting in Poli's theatre, was in keeping with frequent utterances of the same sort since he came to Washington. Accordant speeches—some of them of exceptional felicity—were made by men who presided at evening conference-meetings in the New York Avenue Church,—Champ Clark, Speaker of the House of Representatives; Stanton J. Peele (retired), Chief Justice of the Court of Claims; Rear Admiral Charles H. Stockton (retired), of the Navy; former Secretary of Agriculture James Wilson; and Merrill E. Gates, who has held responsible government positions since leaving the presidency of Amherst

College. Mrs. Wilson, of the White House, and other members of the executive household were repeatedly present at the meetings; and even some sections of "society" paused and bowed the head to listen.

This movement, publicly begun in Washington, is, as was intimated at the outset, to have large extent. Before this Conference closed some of the speakers left to open a similar Conference in Columbus, Ohio, Springfield, Ill., Cincinnati, Ohio, Atlanta, Ga., Pittsburg, Pa., Toledo, Ohio, Nashville, Tenn., and possibly other influential centers, will this winter be thus favored. It is reported that Dr. G. Campbell Morgan has been granted a two years' leave of absence from his church in London in order to prosecute this work.

The Palmer-Souper combination made a strong team for didactic instruction, and the other speakers were superb in Scripture exposition for popular impression. Spiritual devoutness and clear-visioned scholarship blended in rare coalescence. But where all that was said was so admirable, it would be invidious to enter into a comparison between speakers. Controversy was eschewed, but every speaker was staunch and stalwart in his allegiance to the Bible as the Word of God. I did not hear a note that struck me as discordant with the Biblical positions held by the Bible Student and Teacher, and its successor, *THE BIBLE CHAMPION*. The wave of reaction that has risen with such sweep in Germany against the destructive criticism and the new theology is reaching these shores, and on its crest the Bible will be swept back to its old place of divine authority and supremacy. The later haughty scholarship that knows so much that is not so, is already having its pronouncements

subjected to heavy discount in popular esteem, and if indications apparent in Washington in connection with this movement fulfil their promise, it will not long hence be discounted into bankruptcy.

Those who attended the meetings of this conference and the meetings of the National Biblical Society of Literature and Exegesis—a higher-critic and new-theology body—which met here about a year ago, and which was reported in the last November number of *THE BIBLE CHAMPION*, could not fail to be strongly impressed with the difference between the two. Even at the risk of incurring the reproach involved in the saying that "comparisons are odious," I will venture to run a parallel between them. These meetings were steeped in prayer; those were prayerless. These therefore, were warmly spiritual; those therefore, were coldly unspiritual. These all confirmed faith; those in no small measure tended to unsettle faith. In these one felt that the speakers were friends of the Bible because of affirmation and defense of its divine origin, its integrity and its supreme authority; in those, large interrogation points were raised which were sometimes straightened out into exclamation marks of wonder, because of attacks that negated these characteristics of the Sacred Scriptures. These tremendously helped Christian life and service; those did not. These "moved" the city, the attendance being by hundreds and even thousands; those hardly made a ripple on the surface of affairs, though reported in the daily press, the largest attendance at any one meeting being sixty-five. May the tribe of one kind increase—needless to say which kind!

LAW FOR ALL TIME.

The Ten Commandments were not given for any particular time or place or people. They are universal in their application. It is impossible to conceive of any time or condition in which it would be right to do what they forbid, as to conceive of a time or condition in which two and two would not make four. The laws of mathematics are God's laws. The laws laid down in the Ten Commandments are for the human race, and for all time.

They can be changed only by God himself, and before he himself would be able to change them he must change right into wrong and wrong into right.

James K. Polk: "I have read the sacred Scriptures a great deal and deeply reverence them as divine truth."

William H. Harrison: "I have profound reverence for the Christian religion."

THE CLUB.

ALLEGED CONFLICTS BETWEEN THE BIBLE AND SCIENCE.

A criticism much paraded in the past, and still occasionally heard, is, that the Bible teaches that the sun rises and sets; that thunder is God's voice, that wind is his breath and that the stars obey his command: while science teaches that the sun does not rise and set, but is stationary and that the world is what moves; that thunder is not the voice of God, but is a noise due to the sudden disturbance of the atmosphere by electricity, and that the long peals that follow thunder claps are not the murmur of God's voice, but the reverberation of electrical explosions from mountain or cloud to other mountains or clouds; that wind is not God's breath but is caused by differences of temperature in different places and the adjustment of these different temperatures causes movements in the air that may be gentle or terrific, a zephyr, or cyclone, not however as God wills but as natural conditions determine; that the stars are not fashioned and kept in their places by the fingers of God, but were evolved from fire mist and are orbited not by God's arm but by the attraction of gravitation. The critics accordingly in all these matters claim that the Bible writers were ignorant and employed words that only ignorant men would employ and that the Holy Spirit did not correct their blunders as would have been the case had the writers been inspired.

But before making an unconditional surrender, one may have a word or two with these men of the skeptical encampment.

The interrogation point being useful in controversy, it may be asked whether upon going into a well-equipped observatory in this, or any other country, our critics would expect to hear anything but sunrise and sunset, whenever astronomers referred to these phenomena?

When Sir William Herschel left orders for his servant to call him to observe the passage of some star, was there likelihood of his saying, My boy, when in the revolution of the earth on its imaginary axis, the illuminated ray of the sun shall fall upon

the earth's surface at a longitude and latitude reckoned from the observatory at Greenwich, near London, in England, then call me?

Had Herschel so spoken, John, with bated breath would have said, Alas! my master has gone crazy.

There was no danger, however, for Herschel, as long as he lived, used the ordinary expressions sunrise and sunset.

It may not be out of place to suggest that there is something more in the phraseology employed by Bible writers than poetic license, and more than critics appear to imagine.

The scientist when now asking the questions, What is electricity? What is gravitation? What is heat? finds himself face to face against a stone wall—or *God*.

The only reply he is able to make is, that electricity, gravitation, heat and the other forms of force or energy, chemical, electrical, and all the rest are manifestations of one invisible Power that is universal, apparently without beginning, without end, omnipotent, omnipresent, and that acts with wonderful intelligence. What then is this Power that thunders in the sky, that is the source of wind and of every other motion; this Power that sways the tides, hurls planets and stars through space and keeps them in their orbits—Who or, What is *IT*?

After meditating on these problems for a while Thomas Carlyle exclaimed, "It is Almighty God." One will wait a long time for a better reply.

F-O-R-C-E spells the Eternal and Almighty Something or the Intelligent Someone, is the latest and substantially the unanimous vote of the scientific world.

The conclusion reached then, is this, that on the plane of the highest criticism, in the realms of the physical sciences, as well as in those of letters, poetry and theology, the Bible writers, when using these words that are criticized, spoke so as not to offend scientific accuracy, though most likely with a wealth and depth of meaning much beyond their comprehension.

Correctly enough and as a matter of convenience the words "order of nature,"

"laws of nature," "processes of nature," and "principles of nature," are employed but in the last analysis, "it is Almighty God," the Infinite Force, that is back of it all, and does it all, by methods that he alone has ordained and forever controls.

So that the representations and phrasings of the Bible, ridiculed over and over again are not blunders that the Holy Spirit forgot to amend, but all things considered are rational expressions, and instead of being antagonistic to the credibility of the Bible seem to loom up in its defence. PROF. L. T. TOWNSEND, LL.D.

THE SACRED SPOT FROM WHICH MOSES READ THE TEN COMMANDMENTS.

"And Moses called all Israel and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them and keep and do them." (Deut. 5:1.)

The picture on our cover-page—which we deem very appropriate for the Lenten season now on—tells more graphically than words the very dismalness of Ras Es Safsaf, where the Cross, the symbol of Christianity, is planted on the very spot where Moses stood and gave to his people the laws by which they have religiously abided to this very day. Unpeopled and deserted, its very lonesomeness fills with awe, and "the silence of the tomb" is no more impressive and inspiring than the "veil of silence" that has been thrown over Ras Es Safsaf and its surroundings.

Civilization to-day is founded on the Ten Commandments that, according to the Scripture, were read by Moses from the tables of stone on which they were writ. Ever onward has modernization spread since those days in the long ago when the worship of the Golden Calf was forsaken, and man turned his face towards the "God who created him in his own image." Nations have risen to mighty power, only to go down to decay and oblivion; unpeopled plains have been converted into hives of industry, and hives of industry have been in turn converted into unpeopled plains; new continents have been discovered and populated; new seas have been navigated and charted. Progress has changed the physical

conditions of the people. Everywhere progress has changed the historical and geographical aspect of nations and countries. Here alone, in the Mt. Sinai Valley, where the nation that gave us our Saviour first sprang into prominence, progress has stood still. Among the peaks of the "Forty Martyrs" all is hushed. On the plain where once the hum of thousands of voices was heard, and where the valley rang with the resounding march of the children of Israel, eternal quietude rests, while from the summit the Cross of Christ uplifts its head in glorious symbolism and exhortation.

—*Western Christian Advocate.*

DEAN ALFORD ON THE INJURIOUS EFFECTS OF HIGHER CRITICISM.

"It is important to observe, in these days how our Lord here (Matt. v. 18), includes the Old Testament and all its unfolding of the divine purposes regarding himself, in his teaching of the citizens of the kingdom of heaven. I say this because it is always in contempt and setting aside of the Old Testament that rationalism has begun. First, its historical truth—then its theocratic dispensation and the types and prophecies connected with it, are swept away; so that Christ came to fulfil nothing, and becomes only a teacher or martyr; and thus the way is paved for a similar rejection of the New Testament:—beginning with the narratives of the birth and infancy, as theocratic myths, advancing to the denial of his miracles—then attacking the truthfulness of his own sayings which are grounded on the Old Testament as a revelation from God; and so finally leaving us nothing in the Scriptures but, as a German writer of this school has expressed it, 'a mythology not so attractive as that of Greece.' That this is the course which unbelief *has run* in Germany' should be a pregnant warning to the decriers of the Old Testament among ourselves. It should be a maxim for every expositor and every student, that Scripture is a *whole*, and stands or falls together."—*Alford's Greek Testament on Matt. v. 18.*

Selected by Rev. J. S. Ross, D.D.

"The Bible Champion" Dons Armor to Gird Against Skeptics.

The New York Daily Tribune, September 21, devoted a whole page to an illustrated article under the above caption. The illustrations were "Pharaoh and his Host Drowned in the Red Sea," "Jonah and the Whale," "Daniel in the Lion's Den," "The Hebrew Children in the Fiery Furnace." The article was a striking piece of literary craftsmanship. The quotations from The Bible Champion were fair, full, and selected and edited with such ability as to leave nothing to be desired. We tender our thanks for the space occupied and the spirit and skill exhibited. We quote a portion of the article which very forcibly and clearly records the conflict between Science and Revelation. The article is not to be interpreted as the views of either the writer or the Tribune, but an attempt to give as fair and accurate journalism the facts in the case.

"Science and religion have long clashed and disagreed generally on subjects which religionists on the one hand assert to be truths, because they are so set down in the Bible, and which scientists, on the other, declare it is against reason to assume ever actually took place. This is well known. That there is little probability of these believers and dissenters ever agreeing on these points seems fairly certain. Meanwhile it cannot well be denied that there is an increase of skepticism throughout the world and that it affects religion as well as other subjects. To offset this growth of disbelief in things spiritual, the Church is making a strong and united fight in all parts of the world, and nowhere to a greater extent than in the United States.

In New York City, where irreligion is much in evidence, various religious bodies have long been joined in a fight to combat this condition. What they declare to be gross sins in private life, the appalling corruption in public life, the indecency and licentiousness of many popular amusements, the profanation of the Sabbath,

the indifference and contempt of the majority for religion, the decreasing attendance of church members upon church worship—all of these evils, it is maintained, are the direct results of the greatest evil of them all; the disbelief, disregard and the denial of the Holy Scriptures as being the Word of God.

DEFENCE OF MIRACLES.

Under the title of "The Bible League of North America," formerly known as "The American Bible League," Methodists, Baptists, Lutherans, Presbyterians, Congregationalists and ministers of the Reformed Church are banded to overcome these evil conditions. One method of accomplishing this as far as may be possible is by the publication of a monthly periodical named THE BIBLE CHAMPION, which has just appeared. One of its chief objects is the defence of events which are recorded in the Bible as miracles, it being declared that Christianity depended upon historical evidence, such as is presented in the Bible. Each month one of these miracles is to be discussed at length, arguments and such evidence as may be possible are to be presented in support of what is asserted to have been actual occurrences. The September number of THE BIBLE CHAMPION treats of the story of Jonah and the whale, of his having been swallowed by a "great fish," in whose stomach he lived for three days, being finally ejected from this prison upon dry land.

Scientists in general, and biologists in particular, totally reject the authenticity of the narrative of Jonah, declaring that it is physically impossible that what is alleged to have taken place could have happened, and submitting their reasons for this attitude, while also denying that it was accomplished through spiritual power.

THE SKEPTIC'S VIEWPOINT

Equally, they question the truth of the story of the Deluge, declaring that

through science it has been shown that no unusual deluge ever took place as recorded in the Bible; that the whole motive or generative incident of the story is to be sought in the occasional and desolating floods of the Euphrates and the Tigris rivers, and hence that the tale of the Deluge is pure fiction. The size of Noah's Ark, as recorded in the Bible, they say, would have been monstrous, considering the probable state of the craft of shipbuilding only 1,600 years after the origin of man.

These skeptics likewise deny that it was in the power of Joshua or any other individual to have caused the sun to stand still; that the first woman was made out of the rib of a man, that Moses could successfully have brought about the passage of the Israelites over dry land through the Red Sea, as water could not have stood fathoms deep on the side of a declivity without anything to hold it up; that Lot's wife or any other woman ever turned into a pillar of salt because she dared to look back after having been commanded not to do so; that devils entered the bodies of swine; that there is reality in the claimed reception and rejection, safe and sound, on the shores of the Levant of a man after three days' journey in the stomach of a gigantic marine animal; that water was turned into wine; that a man could smite a rock and make water flow therefrom; that the blowing of trumpets could cause the heavy walls of a city to fall down; that no man, no matter how good and holy, could still a tempest at sea simply by word of mouth; that a defenceless man could be thrown into a den of hungry lions and be expected to have escaped attack and injury; that any man could have turned a living serpent into a brazen one; that a serpent in the garden of Eden spoke; that this world could have been created in six days, or that other equally incredible occurrences took place.

At the present time it is difficult to persuade serious scientific inquirers to occupy themselves with any such stories. They look at you with a smile and a shrug of the shoulders and say they have

more important matters to attend to, or else briefly assert that the growth of scientific investigation has revolutionized the whole world and has banished much of the mythology which embarrassed early Christians.

The *Literary Digest*, New York, in its issue of September 27, 1913, devoted a whole page to the BIBLE CHAMPION and its story of Jonah. The following paragraph is its introduction:

"The habitual silence of the religious press on the subject of Jonah and the whale might lead some to think that Jonah has no friends left. His name is seldom mentioned in the pulpit. But in New York a new magazine is out called THE BIBLE CHAMPION, continuing the more modestly named *Bible Student and Teacher*, and it begins its championship by throwing down the gage to Jonah's critics. Prof. Luther T. Townsend, LL.D., who has been a professor of theology for forty years, and has written over a score of religious works, fills many pages with his proofs, many more than the original story covers in Holy Writ."

Rob the world of the Bible and you have robbed it of its chart, robbed it of its compass, robbed it of its Magna Charta—the bulwark of its liberties—robbed it of that which has produced the noblest manhood and the purest womanhood; robbed it of that which has worked out its highest civilization, robbed it of that which has made the Christian nations the most enlightened, the most progressive, the most humane, the wealthiest, and the most powerful peoples on the face of the earth.

HENRY B. WILLIAMS.

DR. TOWNSEND'S ARTICLE.

The hold-up by the blizzard delaying us nearly two weeks compelled a re-arrangement for April CHAMPION. To avoid delay we were compelled to use standing matter, prepared and kept ready for such emergency. Dr. Townsend's absence in the South, would further delay if his article were used. He must see proof and revise it after in type. His article will appear in the May number.

CURRENT COMMENT.

For these Aked Comments, we are indebted to the Herald and Presbyterian.

CHURCH PRESS ON THE AKED CONTROVERSY.

Rev. Charles F. Aked, D.D., pastor of the First Congregational Church of San Francisco, having denied that Jesus was born of a virgin, was asked to resign as president of the San Francisco Church Federation. He did so, but his resignation was returned to him by a vote of 74 to 19. Now, what is to prevent the 19 resigning? There must be some of the evangelical faith left in San Francisco. Why not stand for it?—*Great Lakes Presbyterian*.

A FAMILIAR CRY.

The Presbyterian ministers of San Francisco are trying to bring about the retirement of Dr. C. F. Aked, of the Congregational Church, from the presidency of the local Church Federation. Dr. Aked has publicly announced his rejection of the immaculate conception and the virgin birth. Dr. Aked went from the Baptist Church to his present position, and his friends have already raised the familiar cry of heresy hunting, and the papers of his denomination are already defending him.—*Presbyterian Standard*.

NO CONTROVERSY.

The cry of no controversy is often inconsistent and misleading. We often observe men presenting, in the most positive and persistent way; teachings which are most destructive to the sacred convictions of others. If one retorts and defends his position from these attacks, then he is at once branded as a controversialist. Dr. Aked, of California, declares his belief in Unitarianism, in the name of a Congregationalist, and when Presbyterian ministers refuse to fellowship with him in church matters he turns his guns upon them as a set of small controversialists. This is like the unclean spirit's cry: "Let us alone; what have we to do with thee, thou Jesus of Nazareth; art thou come to destroy us?"—*Presbyterian*.

A METHODIST PROTESTANT VIEW.

Rev. Dr. Aked, an imported preacher, who failed as a Baptist in New York, and then went to the Pacific Coast to be a Congregationalist, has discovered and declared that he did not believe in the miraculous conception of Jesus. Of course that settles it. The faith of the Church of two thousand years means nothing to this man who knows. Now there are a lot of apologists and sympathizers who are doing in the pulpit and in print what the California preacher said, and yet to keep their job they go on repeating the Apostles' Creed, which says, "I believe in Jesus Christ, his Son, our Lord, who was conceived by the Holy Ghost and born of the Virgin Mary."—*Methodist Protestant*.

A SOUTHERN VIEW.

It is needless for our people to be disturbed about the vagaries of Dr. Aked, of San Francisco. By the time he makes a few more changes he may settle down into some positive belief, or he may keep going, as others have done, until he lands in blank infidelity. All the same, however, the looseness of views which he has evinced may be attributed largely to the fundamental principle which underlies all the advanced school of thought, the denial of the supernatural. Where this principle is adopted, whether it be in a sincere persuasion of one's self that it is correct, or in a mere affectation of learning, as it is with perhaps the majority of those who would be regarded as "advanced," it inevitably leads to denial of the virgin birth of Christ, the miracles which Christ wrought, the resurrection, and the deity of Christ.—*Presbyterian of the South*.

A BAPTIST VIEW.

Apropos of Aked: As our readers have been informed, when he announced publicly that he did not believe in the virgin birth of the Lord Jesus, the Presbyterian ministers of San Francisco, four in num-

ber, entered a protest and claimed that he should resign his office as president of the Ministers' Conference. This he did, but the conference refused to accept his resignation. The future looks dark sometimes; but he whose cause it is says now, as he said to Elijah: "I have yet seven thousand men who have not bowed the knee to Baal, and every mouth that has not kissed him."—*Journal and Messenger*.

A METHODIST OPINION.

We do not know any Methodist Episcopal minister in California who does not believe in the virgin birth. We believe that it would have been far better for all persons concerned if Dr. Aked had remained on the side of Mark and John, of Peter and Paul, in the sense that he had followed their example of silence.—*California Christian Advocate*.

ON THE OTHER SIDE.

It is a handsome and merited vindication which Dr. Charles F. Aked, of San Francisco, receives from the Church Federation of that city, whose presidency he had resigned because of agitation against him on theological grounds. That verdict, however, is far from being an endorsement of Dr. Aked's convictions. Probably the majority of those who voted to sustain him in the presidency of the Federation accept, as do most members of the Christian Church, the virgin birth. But the vote is equivalent to a declaration that on this particular point a Christian minister should be accorded liberty. This attitude of tolerance is the right attitude.—*Congregationalist*.

AGAINST THE PROTESTANTS.

No doubt the ministers of San Francisco have done the sensible thing in refusing Dr. Aked's offer to resign from the presidency of their city ministerial association. The call for the resignation arose just after Dr. Aked had preached a sermon showing that he did not receive the virgin birth of Christ in his own personal creed. And that demand would have been quite proper if this ministerial fraternity were any sort of organization responsible for

the theology of its members; in that case Dr. Aked's utterance would have involved other members, and some sort of protest from them would have been necessary. But a local interchurch ministerial association is not of a theological character. Its object is not doctrinal but moral, and no man is out of place in its membership who helps bring to bear on his city the moral power of Christ. With Dr. Aked theological eccentricity is nothing new. Undoubtedly when he was elected president of the association he believed just what he does now.—*Continental*.

FROM THE JEWISH STANDPOINT.

Dr. Aked had been criticised by members of the Federation for saying in a sermon that he did not adhere to the orthodox belief regarding the immaculate conception and the virgin birth of Christ and in fact practically rejected all that was supernatural in the life of Jesus. His resignation was offered because of the severe criticism to which some of the members subjected him. The overwhelming majority, four to one, by which his resignation was refused, may be accepted as an indication of how rapidly the Protestant Church is drifting into Unitarianism. The fulfilment of the prophecy made by the late Isaac M. Wise, shortly before his death, that within fifty years the religion of all American Christians, outside of the Catholic Church, would be Judaism in principle, even though not in name, is with each passing year becoming more probable.—*American Israelite*.

DR. AKED AND THE SAN FRANCISCO PRESBYTERIANS.

As The Presbyterian announced last week, Dr. Aked, in his San Francisco pulpit, has formally declared that he does not believe in the virgin birth of our Lord. He is then consistent to add that the divinity of Christ is a question of quantity, and not of quality. There is divinity in every man, but much more in Christ. Of course, this is bad Unitarianism. Its announcement brought out distinctly some important things. First of all, it brought out the important protest of the Presbyterian minis-

ters, wherein they refuse a part in the Church Federation if Dr. Aked is to remain at its head. This shows that the time is past for a man to make such statements, and then receive the acquiescing indorsement of faithful and believing men. If after such frank and decided statement the Congregational Church of San Francisco retains Dr. Aked, then it must be known that the bearing of the Congregational name does not distinguish a man or a church from Unitarianism. The lines of honest distinction are being drawn, and it is all in the interest of truth and righteousness. Let it go on. The infallible Bible and Christ as God and Saviour is the meeting place for believers, and the rock of offense and separation between believer and unbeliever.—*Presbyterian*.

AKED REDIVIVUS.

The secular papers are making a great to-do over the recent renewed declaration of Rev. C. F. Aked, formerly of New York,

now of San Francisco, that he does not accept the declaration of Matthew and Luke that Jesus Christ was born of a Virgin, born of the Holy Spirit. A ministerial association in San Francisco elected him its president, and afterward found out, what it ought to have known before, what was his attitude toward the question of the deity of Christ. Aked is practically a Unitarian, and has been for the past twenty years. He is a bright man and preaches bright, taking sermons, but he should have no place in an evangelical church. While yet in England, he was a grief to the late C. H. Spurgeon, and has been a grief to evangelical Christ-lovers ever since. He has never concealed his opinions, and the only fault to be found with him, is that he is where he does not belong. But then the Congregational Church in San Francisco knew his position before it called him to its pastorate. It wanted him and got him. Of course, it will keep him.—*Journal and Messenger*.

Presbyterian of the South.

From far-away San Francisco comes a melody of sound doctrine that should be grateful to the ear of all who love the truth. It seems that Rev. Dr. Aked, once a Baptist, now Congregationalist; originally and for long a Britisher, later of New York, now of San Francisco, preached a sermon in which "he denied the historicity of the Scriptures regarding the virgin birth of Christ." Now it chanced, as is too often the case, that this "advanced" thinker had got to the front officially and was president of the San Francisco Federation of Churches. Dr. Aked's blasphemous utterance was widely circulated by the daily papers, as they are wont to do with other blasphemers. The Presbyterian Ministers' Association took the matter in hand on February 2d and sent to the Federation of Churches a letter, of which the following is the more important part:

"While freely according to all the right to fullest liberty to worship God according to the dictates of their consciences, we believe that the statements of his belief as given in the daily press by Rev. C. F. Aked,

D.D., thoroughly disqualify him to act as the official representative of the evangelical churches of San Francisco; therefore, be it

"Resolved, That the Executive Committee of the Church Federation be requested to suggest to Dr. Aked the wisdom and justice of his retirement from the presidency of the Church Federation, and in the event this is not secured, that as a protest against such leadership, the Presbyterian churches of the city be advised to withdraw from connection with the federation."

It is said that after some expression of surprise and protest, Dr. Aked signified his purpose to resign. We applaud our Presbyterian brethren in the far Western metropolis. It requires moral stamina to protest against heresies in that part of the world, for their name is legion, and less than half the inhabitants are church people. It might be worth while for these California brethren to send their letter to Union Seminary, New York, and to certain pulpits in informal affiliation therewith.

Later it was announced that the official

body of the Federation of Churches in San Francisco declined to accept the resignation of Dr. Aked as president of the federation. This was done by a vote of 74 to 19. All the more honor to our Presbyterian brethren who have been bravely true to the apostolic injunction, "Watch ye; stand fast in the faith; quit you like men; be strong."

The issue is drawn upon the basis of the divine Scriptures and the deity of Christ, and this issue must now proceed to a finish. Compromise and conciliation are impossible. Every man must take his place on one side or the other. The whole Church has been patient, hoping that a conclusion could be reached without an issue, but this day is now past; the issue is on, and believers must now stand together and separate from the unbelievers. The cleaner and quicker this is done, the sooner and the more complete will be harmony and the greater the progress.—*Presbyterian*.

A UNITED PRESBYTERIAN VIEW.

Last week Dr. Aked emerged into nationwide notoriety because of sermonie declarations in which he placed himself in the ranks of those who deny the virgin birth and the divinity of Jesus Christ. Along with his disavowal of these fundamentals of faith, there doubtless goes the casting aside of other things held to be of prime importance by the evangelical churches. If he so believes he does well to avow it, and he should also fall out of the ranks in which he has been marching and take his place with those who prefer a humanistic and rationalistic religious fellowship.—*United Presbyterian*.

AUTHORITY DECLINES.

There is no more characteristic note in the American life of to-day than the decline of respect for authority. In religion and politics it is the same. Men frown upon creeds and look with suspicion on courts and constitutions. Never before, perhaps, since civilization began, has there been less regard for the outward symbols of religion and government. Yet, in the words of Lecky, "the first desire of the heart is for something to lean on." Men

do love authority, fixed standards of right and wrong, whether in religion or government, and when this transitional state shall have passed they will return with redoubled ardor to dependence on settled religion and political beliefs. Signs are not wanting that the American people already are tired of drifting on the open sea of religious and political "freedom." It may be that they will not return to the old dogmas, the old political beliefs, but some fixed standards they must and will have. "If there were no God it would be necessary to invent one." In the realm of politics, too, the American Constitution has been invaluable to the progress of the United States. Around it the people have rallied, and their success as a nation has never been equalled in the world's history. Let it be interpreted in the light of twentieth century needs, but let it stand, for in politics, as in religion, fixed, positive beliefs are as necessary to the mind as food is to the body.—*St. Paul Dispatch*.

Bishop-elect Phillips Brooks, in his address at the anniversary of the American Bible Society, speaking of the vitality of the Bible, said:

"The supernatural can never be disproved. The supernatural is in a higher sense the natural, it is the atmosphere in which we confess ourselves the children of God. Men say we want a Bible with no miracles, no inspiration; but the time is coming when we shall want no other Bible than one of miracle and inspiration, because it brings man nearer to God. The supernatural is the believer's home. There will always be a testing of the Bible. Reasoning men will revolve around it with their questions, but alongside of these will move those who trust, and who go on opening deeper and deeper the truths to feed mankind."

These are golden words. No one need tremble for the safety of the Scriptures. They are divine truth, and will withstand, as they have withstood so triumphantly in the past, all possible assaults.

Franklin Pierce: "All real progress rests upon the great truth affirmed and illustrated by Divine revelation."

OUR COZY CORNER.

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"Your magazine fills an imperative need."

"Would not be without it. Find it of great value."

"I enjoy THE CHAMPION and hope to be able to find some others to take it."

"THE BIBLE CHAMPION is a most welcome periodical coming to my study, and exceedingly interesting and helpful."

"Am much pleased with your stand for the dear Old Book and the Whole Book."

"I am pleased and helped by the magazine and do not wish to miss a number."

"There is a place and a great need for this magazine and I hope it will be made to fill it fully."

"I am much pleased with THE BIBLE CHAMPION. Its defense of the truth is much needed in these days of unbelief and apostasy."

"I am greatly impressed with the tone and spirit of these articles. The very name is inspiring and strikes the right note in Christian thought."

"I value the publication very highly and read it with pleasure and profit. In these days of conceit, pride, and presumption, it is refreshing to hear a voice ring clear, and true. I am sure the Lord will own and bless your loyal efforts."

"My dear wife presented me with an annual membership of the Bible League and a subscription to its most excellent magazine, THE BIBLE CHAMPION, on my birthday. To say that I appreciate the gift is putting it mildly. I recommended it to my brethren in the ministry and as a result secured a new subscriber."

"We like the name, THE BIBLE CHAMPION! It is a welcome visitor to our home. In these days we cannot have too much literature of this kind. If we believed that the book of Moses was a fabrication of the post-exilian period, that the miracles of the New Testament were imaginary, and that Christ was simply a good man, we would not read THE BIBLE CHAMPION."

"We prize very highly the firm stand THE CHAMPION takes on all questions involving so many precious truths of the faith. Specially are we glad to read your denial of the assertions of the Higher Critics that all students of the Bible have given up their old belief in it as fully inspired of God. There are thousands who still stand true, and they read with pleasure the well sustained logical arguments of the loyal Christians who rally to your side."

"Permit me to thank you for your favor in sending me your magazine during the past year. We have utilized it to the best advantage. Our circulation is nearly 40,000 and permeates every post office in this great west. Your courtesy has been appreciated because it is a distinct contribution. We are pleased to call attention to the leading contents, month by month."—Editor of one of the great religious periodicals of the country.

"I enclose a letter which I think will cheer your hearts, for you will see by it that THE BIBLE CHAMPION is being very helpful to people as they have the opportunity of reading the same. I am now of the opinion that probably many a Christian would be delighted to have such defenders of The Truth as THE BIBLE CHAMPION and *The Fundamentals* and to read them with great interest and profit if they would only know about them and their real value. Would it pay to advertise them in the newspapers of the evangelical churches?"

Letter from a New Subscriber: "I followed your recommendation to subscribe for THE BIBLE CHAMPION. I am very glad I did; so many articles have been very helpful. I got five more subscribers. One of these was telling me just last week how much THE CHAMPION had helped him; how he had loaned it to his friends and how he purposed getting five new subscribers himself. So your letter is bearing fruit which I trust will continue to be beneficial to increasing numbers."

THE COUNCIL.

THE COUNCIL OF WAR.

War is all General Sherman said it was. If possible, it is more so, when the war is with hell. Our friends, the enemy, are very anxious to have the issue between us regarded as a mere academic discussion of a question of scholarship. The issue is the most vital that demands the attention of the Christian Church. If the assault upon the authority of the Bible succeeds, the Christian Church will be overthrown. As it is unthinkable that God can be defeated by man, we have no fear as to the ultimate outcome. What we do fear, is, that multitudes of unwary and untrained people may be deluded and make shipwreck of their souls. We believe the one thing to do is to imitate the revolutionary fore-fathers, who argued, appealed, entreated, and finally discovered there was nothing left but, as Patrick Henry said—*to fight*. The *Student* was re-named *THE CHAMPION* as we believed the times, conditions and perils demanded a fight to the finish. This is not a friendly joust with blunted weapons, adopted as a pastime or an exhibition of personal skill in dialectics.

When we study the situation revealed by the infidel campaign of the past half century, we find ourselves like the American Pioneers, facing a wily, determined foe, ignorant of or indifferent to the laws of civilized war. No book in human literature is treated with such brutal indifference to every recognized principle and method of literary honor. It is flouted, jeered at, mis-quoted, interpolated, mutilated, in violation of every standard of decency and fairness. The editorial, "Fair Play for God," in this number, page 179, may seem irreverent. If God were treated with the same fairness that every man demands of every other man, nine tenths of all infidel literature would be destroyed by its authors. Our first move will be to put the ban on every enemy who violates the "rules and usages recognized among civilized nations for regulating the conduct of belligerents."

War against childhood, and scoffs at the purity of womanhood must cease, even if

the victims are the Christ-child and his Holy Mother. If not checked here, the next step will be to set traps in the Sunday School for children and youth. The use of poisoned weapons, poisoning water, or scattering the germs of fatal contagious diseases are not savagery but proof of diabolical possession. The enemy, who in the guise of a friend and fellow-soldier, gives aid, information or supplies or vantage ground to the foe is a Benedict Arnold and deserves to be treated as Washington would have treated the traitor if he had caught him.

In the Department, *THE COUNCIL*, we will hear reports from our friends from everywhere; giving conditions, suggesting plans, outlining plans of attacks, uncovering ambushes, revealing the vantage points which belong to us, that have been captured by treachery, or surrendered by false friends. *THE CHAMPION* now reaches 1,592 towns and cities in 46 states and provinces in the United States and Canada. We can project a campaign which will be Continent wide and long. In every community where we have a single reader we desire a Gideon's Band of ten or more; in every city, a legion of one hundred or more; in every great city, a host without limit as to numbers. We need to dismiss all fears as to the result. The friends of the Bible outnumber the enemies a thousand to one. If it were the other way, the one "could chase the thousand, and two put ten thousand to flight." If we stand alone and have God with us, "They that be with us are more than they that be with our foes."

THE CONSPIRACY AGAINST THE BIBLE.

This is the twentieth century of the Christian era. The only spots on earth in which it is fit to live, are those which have been transformed from paganism by Christian civilization. Christian civilization is a by-product of the Christian Church. The Christian Church is founded upon the Bible, which is the revealed Word of God. A conspiracy against the Bible is one of the diabolisms of human depravity. Those who assail the genuine-

ness, authenticity and authority of the Word of God, would resent it as unspeakably infamous and cruel if they were deported and forced to spend their lives in a pagan land. It would only be even-handed justice. To enjoy the privileges and blessings of a Christian land, and plot to cause its return to paganism by discrediting the Divine Agent, which is the source of all Christian comfort and happiness, is an infamy inspired by the devil.

The Bible is the same Book it has always been. Nothing has been discovered in the twenty centuries to invalidate its claims, which have been accepted and acknowledged by all thoughtful, intelligent, moral, Christian people. The enemies of the Scriptures boast the possession of the world's highest type of wisdom and scholarship. They are not many in number, when compared with the great multitude of loyal Christian believers. They are noisy, busy, and without the faintest semblance of a scruple of honor. They really pretend to believe that they will succeed in deluding the world to accept their foolish vagaries. The leaders have the effrontery already to declare that the conspiracy has won. The Bible is down and out.

THE GAME OF THE TRICKSTERS.

The base enormity of this conspiracy is the dishonesty and dishonor which are its chief factors. If the conspirators had to spend their own money to propagate their false doctrines, they would be found as mum as oysters. They do not build churches, erect and endow colleges, establish and maintain periodicals and publishing houses, and thus finance their campaign with their own cash. They steal churches, colleges, periodicals, and publishing houses, founded by Christians who loved the Bible and revered it as the Word of God. By scheming, which again and again has received the condemnation and censure of courts, the tricksters have secured control of various institutions. They have diverted to base uses, the sacred money contributed by the sainted Christian dead. There is a coarse proverb, used to characterize fittingly the utmost meanness and dishonesty; it is "like stealing the

coppers from a dead pauper's eyes." In what respect is it more honorable or even respectable to loot funds placed in their hands as a sacred trust, and use them for purposes which the donors would have looked upon with horror as sacriligious? Dickens drew the tricksters' portrait in the character named Pecksniff. He invented the most repulsive personality possible to his genius, to reveal the depths of infamy to which a man can descend while posing as benevolent and virtuous. Scholarship is the lion's skin which often conceals the donkey until he opens his mouth. It is just as useless as a device to give an angel of darkness the appearance of an angel of light. Honesty is not merely the best policy; it is a fundamental in religion. The propagators of the new theology need to meditate upon the commandment, "Thou shalt not steal," before undertaking the task of writing a new Bible.

THE REPLY TO THE CHALLENGE.

We decline to join issues with the conspirators. The real issue is not scholarship, but character. Men have, always, everywhere, despised renegades and traitors. Loyalty to honor has ever been regarded as synonymous with faithfulness to a trust. Benedict Arnold, although a great soldier, and a very brave and gallant man, could never win a place as an equal among England's soldiery. He had committed the unpardonable sin of a soldier—*betraying his country's flag*. The enemy who are conspiring against God's Word are not infidels. They are chiefly ministers of various denominations, whose corner-stone of faith is the acceptance of the Bible as the Word of God. Pledges of belief in the Bible and a determination to maintain it were given voluntarily by the conspirators with all the sanctity of an oath. They enjoy positions of honor and emolument and do not hesitate to accept every perquisite granted for loyalty to the Church, while using every energy in assailing and endeavoring to overthrow the faith of the people in its corner-stone.

No man, who is guilty of the dishonor of violating his sworn pledge of faithfulness to duty, can hold up his head among hon-

orable gentlemen anywhere in the world, *but in the Christian Church*. One has not far to seek for one of the factors which makes possible the terrible fact, that a majority of men in Christian lands are outside the Christian Church. The loyal ministry of all denominations owe it to themselves and the Church to brand this offence as a crime against God and man. It is beneath them to discuss sacred truths with men who have the hardihood to handle deceitfully holy things, with polluted hands. The conspirator may be jaunty and chipper when in the limelight. He is assured by the still small voice to which there is no answer, that he is a guilty sinner. He hopes to hood-wink his fellows to condone his wickedness for his scholarship's sake.

TO THE LAW AND TESTIMONY.

There are some offences so unwarranted as to be possible only as an inspiration of malevolence. To villify a pure woman by charging her with the most heinous vileness of life, arouses wild rage in the heart of a holy saint. *A blow straight from the shoulder is your only retort*, if it happens to be one of your kin thus defamed. The title of the genuineness and authenticity of the Holy Scriptures is established and has been for twenty centuries. Jesus settled that when he put his endorsement upon it. To jeer at it as a mass of myths, legends and fables is infinitely worse than villifying a holy woman, even if she is the Mother of our Lord.

Judge Simon Greenleaf has investigated the whole subject. The world has never had, and doubtless never will have an authority better qualified to examine the character of the testimony of the men whom Jesus selected to write the Books of the Bible. This great judge, accepted to-day as the standard authority upon evidence in all courts of the civilized world, ended all discussion by his decision. The jural Rule of the Ancient Document found in his Treatise on Evidence is known to all well informed lawyers. It is a universally accepted principle in all courts of the civilized world. No lawyer needs to be told that when Judge Greenleaf declared that this rule applied to the Books of the Bible, that

ended all dispute with people who know. The case is closed. The assault is so baseless in fact that it is folly to dignify it by debate.

We solicit the co-operation of every Christian lawyer* in seeing that God has Fair Play. If a few thousand attorneys scattered throughout the nation will join hands and defend God and His Word, as they would defend a holy man, accused falsely and wickedly of a heinous crime, if selected and appointed by the court, they can put to utter rout the slanderers of Holy Writ. Judge Greenleaf, when dedicating his great work to the legal profession, placed them upon a par with the ministry, for this work.

"Our profession leads us to explore the mazes of falsehood, to detect its artifices, to pierce its thickest veils, to follow and expose its sophistries, to compare the statements of different witnesses, to discover truth and separate it from error." Every lawyer who reads this is urged to write the editor agreeing to become one of his Thousand Legal Counsellors, pledged to help give God and His Word Fair Play.

THE PLAN OF CAMPAIGN.

1. In the small towns where we have but few readers, (or even but one,) a card to the office will bring a list of all readers. They can then get together. We want the names and denominations of each Pastor to whom we may send literature and an appeal. If we can have a list of the lawyers who are Christians we will send them a special appeal. If there is a reading room or a library, *THE CHAMPION* ought to be on file. If they cannot be induced to pay for it, lend your copy after you have read it; try it for six months. If there is a local paper, show the editor *THE CHAMPION*, ask him to quote from it as a courtesy to the Christians of the town. Give him the editorial, page 179, "Fair Play for God." to start with. Send us a copy of the paper containing it. Send us a select list of people of influence and means who love the Bible, that we may write them and send literature. Drop us a card now and then to give us conditions, to appear in *THE CHAMPION*.

2. All the above suggestions are applicable to larger towns or cities, modified as occasions and circumstances indicate. We should be informed if any churches are served by pastors who wear our uniform but fight the enemy's battles. If schools have professed Christian teachers guilty of like treachery, let us know. Systematically furnish your local secular press with short articles in defence or advocacy of the Bible. Never permit one attack on the Bible to pass unchallenged. If no one on the spot is prepared we can find one at a second's notice, if a copy of the attack is sent us.

3. Ministers can be of immense influence if they will boldly take their stand in maintenance of the Bible without a single concession or apology. If each evangelical minister were to send to his denominational organ a short article, the congestion doubtless would cause its return: Offer it to a secular paper, marked "refused by the religious paper." If all refuse it send it here. If literature is issued by the denominational publishing house destructive of the authority of the Bible, say so to the publisher; if in the denominational organ, say so to the editor: You need have no fear, "in a multitude of counsellors there is safety." One man standing alone might have reason to tremble; but when he is one of a few million, the trembling will be done by the enemy.

4. Lawyers, who are Christians will be of invaluable service. Judge Greenleaf has shown us the way. We need do little more than quote him. When the enemy begins to mutilate the Word, peremptorily demand that "a deposition" shall be treated as the court provides. When an enemy ventures an expression of opinion about what Matthew, Mark, Luke or John said, or thought, or intended, don't have a controversy with him. Call his bluff. Ask what he knows about it. If he has any facts ask him to produce them. "We are all from Missouri—show us." If every Christian lawyer will become one of our Band of Counsellors, who will agree to see that God has Fair Play, there will be music in the air. Count it a duty to step into line as if assigned by the court to de-

fend an innocent man charged with a heinous crime. We want 1,000 in our Band of Counsellors to start with. Join and get one or ten. We will send literature to help win them.

5. We have reserved the most important for the last. The prize ring never offers a contest between the heavy-weight and the feather-weight. No crowd of patrons of high or low degree would stand for that. They would hoot the big one out of the ring with a jeer, "Take a man of your size." It is a mark of the indescribable meanness of some of the enemy, that they prefer to assail children and youth. They sneak by the pastor, the superintendent and teacher and somehow get before the young in Sunday School literature a hint, or a suggestion of doubt about a story, or a man, or a book, in the Scriptures. They quote from, or refer to, with a great air of wisdom, an author whose name ought to be hissed whenever uttered in evangelical schools or churches. These authors have all the wickedness of Paine and Ingersoll, but little of their courage. With the subtlety of the arch deceiver they say: "If you want to know what educated and scholarly men everywhere teach about this, read,—" then they name an author. Not a man they name but if he were on the witness stand under oath and declared what he says in his book, would be allowed to testify. "False in one, false in all," is a legal principle that would exclude him from the case as a liar, or possibly have him indicted for perjury.

If your Sunday School House issues stuff in the guise of evangelical helps which is almost identical with "the Age of Reason," or "The Mistakes of Moses," get up a round robin letter signed by all teachers, and the superintendent, and send it to the Sunday School editor. Lest he may put it into the waste basket, send a copy to THE CHAMPION.

The war is on. It is Continent wide and long. When the thousands get after the one and the ten thousands after the two. They will be scared stiff. Every teacher, superintendent and pastor who will enlist, please enroll on a sheet, giving name, address and denomination, and send to THE CHAMPION.

EDITOR'S WHAT NOT.

To the Editors of North America:—

Fair play is the motto of the American Press, regardless of political or religious creeds. Why deny to God the fair play that all honorable men show to each other? "If all men remembered that God is not beyond the pale of the Golden Rule there would be a vast decrease in profanity and irreverence. Will you not help teach this lesson to your readers by using the following editorial? We solicit this not in God's behalf, but to sweeten human life by an increase of common decency.

FAIR PLAY FOR GOD.

1. *Fair Play for the Word of God.*

Judge Simon Greenleaf discovered that early in the establishment of jurisprudence, it was found necessary to create a jural rule called the Ancient Document Rule. A legal document properly prepared, certified and preserved, in thirty years becomes an Ancient Document, which needs nothing to establish its truthfulness but its own contents. He also discovered that the Books of the Bible came under this rule, so that they became competent and admissible evidence in their own behalf and needed no other.

Man for the protection of his legal rights devised the Ancient Document Rule. Why deny to the Sacred Writings the right granted to any other old document which purports to be of material value?

2. *Fair Play for the Holy Virgin.*

There is one insult the Anglo-Saxon resents as unpardonable. The only adequate reply is personal violence. Judge Greenleaf declared that Matthew and Luke were competent, honest and admissible witnesses in behalf of anything they related. Why, in the face of the depositions of these contemporary witnesses can the Mother of Jesus be reviled with impunity when every other good mother in the world is protected from this gross slander?

3. *Fair Play for Jesus.*

"Once for All," is a principle so thoroughly established in law, that in no civi-

lized land on the globe can a man be put on trial for liberty or life a second time. Why should Jesus be denied the protection which is the right of every other man, and be compelled every day "to be crucified afresh and put to open shame?" (Heb. vi., 6.)

4. *Fair Play for God's Church.*

"False in one, false in all," is a legal principle which provides that a man found guilty of one false statement in a trial at court, is regarded as false in all he says; he is barred forever from the case. There is not an assailant of God's Church, who has not been guilty of a multitude of false statements; by interpolation, omission, or misstatement he has falsified the depositions of the Sacred Writers as well as the testimony and experience of Christian believers. Why should not the falsifiers be forever barred as false witnesses?

Readers may learn from any well informed lawyer, the truth of the foregoing. They will also learn that if religion were given the protection of legal principles and methods as we have indicated, the turmoil and strife of defending established truth against false witnesses would be ended. All who will co-operate in securing Fair Play for God, are requested to drop a card to Jay Benson Hamilton, Editor of THE BIBLE CHAMPION, 86 Bible House, New York City.

"LATE! SO LATE!"

God said "to the snow, Be thou on earth." (Job xxxvii.) It obeyed. Even New York stood still. Will some one "Teach us what we shall say unto him; for we cannot order our speech by reason of darkness. Shall it be told him that I speak? If a man speak, surely he shall be swallowed up." Our printer in New Brunswick, N. J., wrote, "The whole town is without power and light; no trains are running; they are stalled all along the line." When the Pennsylvania Railroad stands still, THE CHAMPION ought not to have to apologize, or talk back at the weather.

"BE TRUE TO YOUR TRUST OR SURRENDER IT."

Voltaire said, "Satire lies about literary men while they live, and eulogy lies about them when they die."

The New York *Christian Advocate* is the chief official periodical of the Methodist Episcopal Church. One would imagine it would be the last place in which to find a flattering eulogy of the most prominent Counterfeit Critic of modern times. In the issue of March 19, 1914, Professor Rogers, a member of the New York East Conference of the Methodist Episcopal Church, a member of the faculty of Drew Theological Seminary (Methodist), in an elaborate article pays a high tribute to Professor Driver, recently deceased.

It is grossly unfair to take advantage of a funeral, to propagate a deadly error. He who ventures, faithfully to dissent, however carefully or kindly, faces the accusation of smiting the dead. At this time we will refer to but one point suggested by the eulogy of the deceased author. The errors of his teaching we will reserve until a later number of *THE CHAMPION*. Professor Rogers lays great stress upon the purity of character and the saintliness of life of this eminent Christian scholar. Had he stopped there, he might have escaped enrollment in Voltaire's list of eulogists. Was it fair to go further? It was utterly out of place to make his tribute to his friend the medium of the assertion that there was a "general acceptance among scholars of the main conclusions" of his false teaching.

Dr. Driver was a clergyman of an evangelical Christian denomination. He was highly honored and was afforded unusual opportunities to do his life work. It ought to be unnecessary to repeat what is common-place to all well-informed people. No man can be received into the membership or ministry of an evangelical Christian denomination without giving pledges of the most solemn character. These pledges are assumed with all the sanctity of an oath. No man can be released from these pledges, either, with honor to himself or in fairness to the Church, save by withdrawal from its mem-

bership and ministry, or by death. The principle involved is universally recognized in every department of life without question. "Be true to your trust, or surrender it," is the standard of honor of all right-thinking men. It is a biting satire to have it said that there is no place in the world where a man can violate a sworn pledge, and hold up his head among honorable men, save in the *Church of Christ*.

"The eulogist declares that Dr. Driver, 'broke no less with the older criticism than with the older philology.' This is a little vague. Its rendering in the speech of the common people is, that he 'broke with the historical interpretation of the Bible as the Word of God, that had been maintained by all Christian scholars of all creeds for twenty centuries.' He had a right thus to do. He had a right to declare his attitude toward the Scriptures, and advocate his radical convictions with the utmost zeal, energy and persistence—but not while he remained a clergyman of an evangelical Christian church. The world is wide; thought is free; he who is out of harmony with the religious belief of his denomination, is not obliged to continue in it. Personal liberty to think as one pleases, is surrendered when one accepts a church creed and pledges himself solemnly before God to teach, maintain and defend it.

Professor Rogers is a clergyman of an evangelical Christian church. Its attitude toward the Scriptures as declared in its Articles of Religion, in its conditions of admission to membership and the ministry, is not a question to be discussed. It is simple, clear and known to all men. Professor Rogers takes advantage of the eulogy he pays to a personal friend to declare: "It was this book more than any other that won the battle for the rights of the so-called Higher Criticism of the Old Testament and secured the general acceptance among scholars of its main contentions." He knows as well as any man, that *the battle is not won*. The teachings of Dr. Driver have not secured general acceptance among scholars. In proof of this we need state but two facts.

The Articles of Religion, relating to the

Bible have not been altered by a single evangelical Christian denomination. To-day as from the beginning, members are received, only after confession to belief in the Bible as the Word of God; and ministers are ordained, only after pledging such belief, and giving a further pledge to teach, maintain and defend the Scriptures. Millions of children and youth are receiving religious instruction in Sunday Schools all over the globe. In not a single school of any evangelical Christian denomination, is anything else taught than the literal truth of the Bible incidents, especially the miracles. A few, guarded, indirect suggestions or queries now and then may be uttered, but no one dares to violate the universal custom and practice. The scholars are assured that the Church holds to the literal truth of the Scriptures.

Professor Rogers is an instructor of young men who are in training for the Christian ministry. He dares not teach them truth in any form that will bring them into conflict with the standards of doctrine of their church. If he does, he is assured that they will be refused admission.

We have omitted any discussion of the critical issue. It may be scholarly or unscholarly; it may be true or false; we are not concerned about that now. We propose in this note to put one issue before the Christian Church so clearly that there can be no dispute nor difference in relation to it among honorable men. However the teacher or leader may decide, we are able to assure him, the common people are perfectly competent to judge; they will not be slow to pass judgment; there can be no appeal. They will with one voice, demand in the language of all honorable men of the world, "*Be true to your trust or surrender it.*"

A MUSTARD SEED.

The editor of THE CHAMPION sent a letter to the editors of all the daily papers in the following cities: Baltimore, Boston, Buffalo, Chicago, Cincinnati, Cleveland, Detroit, Kansas City, Los Angeles, Milwaukee,

Minneapolis, New York, Philadelphia, Pittsburgh, St. Louis, San Francisco, Toronto, and Washington, D. C. This is the letter:

"DEAR SIR:—

"I send you a marked copy of THE BIBLE CHAMPION. Fair play is the motto of the American Press, regardless of political or religious creeds. Why deny to the Mother of Jesus the fair play we demand for our mothers? Not a man worthy the name would submit in silence to having a *bar sinister* placed upon his birth. In the name of common decency help put a brand on the villifier of our Lord and His Virgin Mother."

If any of our readers discover any result of the sowing of this seed, "less than all the seeds that be in the earth," will they kindly let us know? Will each in his neighborhood also sow it?

TALKING DOUBLE.

A religious periodical in an article on "Higher Critics" quotes from a book by Drs. Driver and Fitzpatrick as follows:

"One of the commonest misunderstandings is that Critics have been credited with maintaining the Post-Exilic origin of the rites and ceremonies of the priestly law, and even that of the law in general. * * * As in point of fact, no critic holds these positions, the real critical position remains unaffected by the objection."

Professor James Orr, D.D., in his "Problem of the Old Testament," page 292, speaking of the Priestly Code as treated by modern criticism says:

"What we have is the deliberate construction of an elaborate Code of laws with the express design of passing it off upon the people in the name of Moses. It is not a sufficient reply to urge that much in the law was simply the codification of pre-exilic usage. The very essence of the theory is that in all that gives the Priestly Code its distinctive character, it is something entirely new. There never existed such an ark or tabernacle as the Code describes with minute precision. The tabernacle is a pure fiction, obtained by halving the dimensions of the temple and making it portable. There never was a

choice of Aaron and his sons to be priests or a separation of the Levites to be ministers to the priests. There never was a tithe system; there never were Levitical cities; there never were sin and trespass-offerings, or a day of atonement, there never were feasts having the historical origin and reference assigned to them in the law. These institutions were not only not Mosaic, but they never existed at all and *the constructors of this Code knew it* for they themselves were the inventors." Prof. Orr in discussing this question says (page 311): "We discover that after the critical fashion we have to distinguish two Dr. Drivers:—a first who contends unqualifiedly that the pre-exilic period shows no indications of the legislation; and a second, who admits that it is only the completed Priest's Code that is unknown before the exile."

We expect the Critics to contradict each other for they are sure of no one's infallibility but their own; when they contradict themselves it is perplexing—and amusing. Who was it that jingled in rebuke of Doctor Puff, that one voice for a Critic was surely enough?

One should not fail to distinguish between what the Scriptures say, and what is said in the Scriptures.

The friends of Job in their conversations with the much-afflicted man, uttered many false sentiments; these are recorded in the Bible. The Bible does not vouch for their correctness, but only for the fact that they were spoken by the friends of Job who had come to comfort him but who turned out to be very poor comforters. The record says that God reproved those men: "The Lord said to Eliphaz, My wrath is kindled against thee and against thy two friends: for you have not spoken of me the thing that is right" (Job xlii. 7).

Thus, too, the ancient maxims of infidelity, "It is vain to serve God" (Mal. iii. 14), and "Let us eat and drink; for tomorrow we die" (I Cor. xv. 32), if put into practice would be none the less false and pernicious because found in the Bible. They are not recorded there to be prac-

ticed, but to show a state of mind that actually exists in the world.

In the book of Ecclesiastes are many statements that are false. The Bible does not say that they are true nor does it say, in so many words, they are false but the trend of Bible teaching does not long leave one in doubt.

There are also in the Bible the sentiments of heathen kings, of wicked men and those of Satan and demons (Daniel iv. 34-37; Mark ii. 7; John vii. 45; Luke iv. 33, 34). In some cases the words of these personalities are true, but as would be expected they are sometimes false. So too, the recorded words of good men though usually true, are sometimes false. In other words, what is recorded in an inspired Bible, by inspired men may or may not be true, though it is a true record; the reader of the Bible is left to judge of the truthfulness of what is recorded by the same methods as those employed in testing statements found in other literature. But on the other hand this should be said that the recorded words of the different persons of the God-head, those of the Father (Luke iii. 22), and those of the Son (Matt. v. 7); those of the Holy Spirit (Acts xxi. 11); and those of inspired persons in their inspired moments (Acts ii. 4), are absolute truth. Heaven and earth may pass away, but these words will remain and constitute the sure foundation for the final religion and the final faith of mankind.

L. T. T.

GENERAL APOLOGY.

A large number of letters was found upon filing the accumulation of the months, which I had never seen. Many of these were from personal friends, who received only a printed circular as a reply. A large number of grievances, or complaints, or misunderstandings were revealed and they all failed to receive due notice and attention. I humbly apologize for all such neglect. The work of the office has been so re-arranged that this can never happen again. All communications relating to the work of the League or the Magazine will receive immediate attention if addressed personally to the Editor.

THE APOTHEOSIS OF A PROPHET.

The Methodist General Conference of May, 1888, elected editor of the *Methodist Review* Dr. James William Mendenhall. He was re-elected in May, 1892, by a vote practically unanimous. He died, one month later, June 18, 1892.

No career, parallel to his, has occurred in American Methodism. A comparatively young man—forty-four years of age—without editorial experience, many believed his election to the chief editorial chair of the denomination was a mistake. His four years' occupancy of the chair proved it to be a Providential appointment. "About one-fourth of the matter appearing in the *Review* during the quadrennium, or about one thousand octavo pages, was from his pen. He did all this, too, when, far more than he knew, disease was making inroads into his system and steadily diminishing his vitality and endurance."

"One marked feature of his work was his official visits to the Methodist Annual Conferences. He always came with a mission and threw the intensity of his life into its execution. His speeches were phenomenal for their thought and the enthusiasm created. He thrilled the Conferences by his learning, zeal for the truth, and impassioned eloquence."

"His controversy with the 'higher critics' helped to give individuality and prominence to his short editorial career. The wisdom of this discussion in its incipency was challenged even by some of Dr. Mendenhall's personal friends. Its development and sequel, however, showed that he understood the status and drift of sentiment better than they. The oracular utterances from some institutions of learning, his extensive reading, his contact with great numbers of ministers, the fascination of many of the younger class with much of the liberal thought and teaching of the day, brought to him the conviction that it was time to call a halt and to expose the rationalistic tendencies of certain centers and persons who, under the refined garb of Christian learning, he believed to be doing much to undermine the faith of the fathers, and especially to lessen reverence for the Old Testament Scriptures. The controversy was most vigorous, keen, and uncompro-

missing. He threw himself into it with an absorbing energy. He surprised the Church by his penetration of intellect, strength in controversy, and inexhaustible resources. His antagonists, who first attempted to treat him with a sneer, were soon compelled to respect his learning and his force and skill in controversy. He most keenly felt any lack of sympathy from any center or individual in his own Church, but this strengthened his determination to do his utmost to meet the emergencies of the hour."—Professor W. F. Whitlock, D.D., Ohio Wesleyan University, Delaware, O., in the *Methodist Review*, September, 1892.

In the midst of the battle, the venerable Dr. D. Wise wrote him: "I incline to think that the spirit of Dr. Whedon must have stood at your elbow when you wrote your articles, for they remind me of his way of putting his critics to silence."

When we read the article "Where Are We?" in the archaeological Department of the *Methodist Review*, November, 1913, we wondered if the spirit of Dr. Mendenhall did not stand at the elbow of the unknown writer of the article while he was writing it. It may be doubted if anything* has appeared in any of our denominational periodicals since Dr. Mendenhall's death which has equalled "Where Are We?"

THE BIBLE—A TEXT

BOOK OF SCIENCE.

When science conflicts with Revelation, of course the Bible must be shelved. We have heard much in these recent times about this conflict. It is only the smatterer in either who thus speaks. Science is a supposed discovery of the Works of God; the Bible is the inspired revelation of the Word of God. When Jesus asked, "If Satan is divided against himself, how then shall his kingdom stand?" he uttered a truth that would be no more truthful were it put thus: "If God is divided against Himself how shall his kingdom stand?" God's Works and Word can never be in conflict. If they ever seem to be, it is the result of the folly or ignorance of man. There is one very simple way of settling any seeming conflict; The Bible has been a closed Book for twenty centuries; Science is yet in the

introduction or preface of its record. We may stand by the Book and wait a bit for Science to catch up. The pseudo-scientist pretends that his science is already completed. He laughs at himself when he declares it. He knows that he turns to the daily paper every morning to see what new discovery is recorded that he may be among the first to adapt his theory and method to the new truth.

Some professors of Geology have assumed that enough knowledge of that Science to enable them to secure a chair in a College warrants them in claiming to be experts in Philology, Zoology, Theology, and every other ology. Theology is the only one however, they dare invade. If they venture into the other ologies the experts soon call them to book. Theologians are easy marks and they submit in silence to the arrogance and ignorance exhibited because of the boasted great scholarship of the invader.

The text-books of every science are funnier than a joke book. The fantasies proclaimed with a cock-sureness that was wonderfully impressive in the past ages, when read now, are as amusing as they are ridiculous. We have a right to predict that the text-books of to-day will be like those of yesterday, when those of tomorrow appear. The time will come when even the scientist will study the Bible as a text-book in his science. It does not teach any science, but it makes statements which show that the writer was as well acquainted with the Works of God as with His Words. We quote a few paragraphs from an address before the British Bible League, in the Club.

THE INSCRIPTIONS ON THE CROSS.

Because these inscriptions, in the four Gospels are not identical, skeptics have pronounced against the integrity of the record. That they are not indetical is clear enough. "This is Jesus, the King of the Jews," is the record by Matthew. In Mark, the reading is, "The King of the Jews," in Luke, "This is the King of the Jews," and in the Gospel according to John, the reading is, "This is Jesus of Nazareth, the King of the Jews."

But with a moment's reflection there will

be no question that the pivotal thought in each instance is "King of the Jews."

This was the charge preferred by the Jews against Christ. He was crucified because he said he was King of the Jews. And this was the chief thought when Pilate wrote the inscription in different languages, Hebrew, Latin and Greek. And this pivotal thought is what each of the evangelists recorded.

It would seem, therefore, to be hyper-criticism to condemn the gospel record because there is a non-essential variation in the translation of three different languages when the one essential thought is faithfully recorded by each of the four writers.

But on the other hand, if the four translations had been identical, the critic would have charged collusion. His question would have been this: How could these four men, one a tax collector, one a young man, one an educated physician, and one a fisherman, have hit upon the same words when making a translation from different languages unless they had put their heads together?

The reading in the Gospel according to John is most likely the entire inscription: "This Jesus of Nazareth, the King of the Jews."

L. T. T.

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